

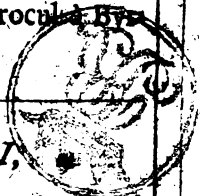
~~XXXIV. 11. 10~~ No. 11  
**ÆSOPI FABULÆ,**

*ad usum Joh. Cray-*  
**ANGLO-LATINÆ;**

**Quarum singulæ in distinctas  
suas Periodos, numericis characteri-  
bus annotatas, ita dividuntur ;**

**Ut in eisdem transcribendis & transferendis  
exercitati Pueruli, non modo Regulas  
quascunque Grammaticas accuratius intel-  
ligant ; sed & aptam verborum Compo-  
sitionem, atque Idiomatica utriusque Lin-  
guæ felicius prosequantur, atq; imitentur.**

**A CAROLO HOOLE, in Artibus M. è Coll.  
Linc. Oxon. privatæ Scholæ Grammaticæ  
Institutores, in ædibus Quadrantariis  
Lothburiensibus, haud ita procul à By-  
sa regali, Londinates.**



**Excidebat M. F. pro Societate  
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# INDEX

## OF ALL ÆSOP'S FABLES.

*The first Number sheweth the Book : and the second  
the Fable in it.*

A	Lib. Fab.		Lib. Fab.
1. <b>A</b> mbassador and the Trumpeters.	1 167	Beasts and fish.	1 160
Ape and her cubs.	1 113	Beaver.	2 21
Ape and her young.	1 99	Bee-master.	2 164
Ape.	2 127	Bee and Jupiter.	2 101
Ape and the Dolphin.	2 167	Beetle and the eagle.	1 130
Ape and the Fox.	2 72	Birds.	1 196
Arion and the Dolphin.	1 138	Birds and Beetles.	1 174
Ass.	1 109	Birds and beasts.	2 34
Asses.	2 189	Birds and the Owl.	1 133
Ass, and the calf.	1 147	Bird and her young ones.	1 106
Ass, the ape and the mole.	1 144	Black-moor.	2 156
Ass and the Fox.	1 191	Boar and the Ass.	1 8
Ass and the Hare.	1 229	Boar and the Country-man.	1 114
Ass and the Horse.	1 77 2 198	Wild Boar and the Fox.	2 138
Ass and the Jester.	1 193	Boy and fortune.	2 70 2 83
Ass and Jupiter.	2 106	Boy, that kept sheep.	2 9
Ass and the Lyon.	2 147	Boy and the scorpion.	2 17
Ass that found the end of his tail.	1 203	Boy and his mother.	2 30 2 121
Ass that served a bad master.	1 205	Boy and the thief.	1 174
Ass and the Traveller.	1 127	Bull and the he-goat.	1 9
Ass and the Wolf.	2 109	Bulls and the Lyon.	1 103
Sick Ass and the Wolves.	1 201	Bull and the mouse.	1 115
Ass and the frogs.	2 192	<b>C</b> alf and the bird.	2 10
Ass and the Raven.	2 193	Camel.	2 195
Ass and the fox.	2 194	Case and the Olive-tree.	2 68
		Cardinal.	1 162
<b>B</b>		Fat Carions, and the Pan one.	1 149
<b>B</b> at, the Bramble, and the cormorant.	2 136	Cat and the cock.	1 2 4
Bat and the Weasel.	2 187	Cat turned into a woman.	2 12 2 5
Bald-man.	2 33	City-mouse, and Country-mouse.	1 1
Bear and the Bees.	1 175	Cock.	1 1

# I N D E X.

	Lib.	Fab.		E	Lib.	Fab.
Cock and the Cat.	1	1	Eagle.		2	209
Cocks and the Partridge	2	46	Eagle and the Conie	1	215	
Two Cocks that fought.	2	97	Eagle and the Beetle.	2	36	
Cockles.	2	158	Eagle and the Crow.	1	63	
Collier and the fuller.	2	41	Eagle and the Fox.	2	34	
Covetous man.	2	141	Eagle and the Jack-daw.	1	16	
Covetous man and the envious man			Eagle and the Mag-pie.	1	16	
	1	107	Eagles and the man.	2	50	
Country-fellow and the Lawyer.			Eagle and the raven.	2	5	
	1	224	Earth's labour.	1	130	
Country-man and the Apple-tree.			Eel.	1	150	
	2	8	Elm and the officer.	1	190	
Country-man and the bullock.	1	112	Two enemies.	2	6	
Country-man and fortune.	1	95				
Country-man and Hercules.	1	116	F			
Country-man and the Horse.	1	52	Father that persuaded his son is			
Country-man and the mouse.	1	167	vain.	1	21	
Country-man and the snake.	2	226	Fellow that refused a clyster.	1	20	
Country-man and the River.	1	144	Bragging Fellow.	2		
Country-man and the Wheat.	1	141	Fir-tree and the Bramble.	1	10	
Cornish Chough.	1	29	Fishes.	1	12	
Crab fishes.	1	88	Fish, that leaped out of the frying pan.			
Crab and the Fox.	2	173		1	15	
Crow and the Dog.	2	177	Fisherman.	2	54	
Crow and the Fox.	2	83	Fishermen.	1	128	
Crow and the Pitcher.	1	139	Fisherman and the little fish.	1	8	
Crow and the Raven.	2	170		1	7	
Crow and the Wolves.	1	135	Fisherman and the sprat.	2	8	
Cuckow and the Hawk.	1	146	Flea.	2	118	
			Flea and the man.	2	12	
D			Fly.	1	755	
Dog and the Ass.	1	13	Flies.	2	16	
Dog and the Cock.	2	134	Fly and the Pismire.	1	3	
Dog and the butcher.	1	47	Fox and the Bramble.	2	4	
Dog and the Lyon.	1	121	Fox and the Cat.	1	15	
City-Dogs and Country-dog.	1	169	Fox and the Crocodile.	1	44	
Dogs.	2	176	Fox and the Eagle.	1	59	
Dog that would bite.	1	92	Fox and the grapes.	7	166	
Dog was that invited to Supper.			Fox and the he-goat.	2	38	
	2	42	Fox and the head.	2	4	
Dog and his master.	1	173	Fox and the Hunters.	2	45	
Dog that worried his masters.			Fox and the Libard.	2	11	
	1	219	Fox and the Lyon.	1	58	
Dog and the Ox.	1	64	Fox and the Monk.	1	27	
Dog and the sheep.	1	86	Fox that had lost his tail.	2	41	
Dog and the Wolf.	2	86	Fox and the vizard.	2	47	
Dog and the madow.	1	88	Fox and the Wescel.	1	44	
Dormice and the Oak.	1	152	Fox and the Woman.	1	143	



# I N D E X.

	Lib.	Fab.		Lib.	Fab.
Fox, that commended hares flesh.	1	221	Hog and the Horse.	2	9
Fox, that was hungry.	2	53	Horse and the ass. 1 33	1	32
Fortune-teller.	2 25	2 9	Horse and the Lyon.	1	223
Fowler.	2	82	Horse and those that mocked him.	1	45
Fowler and the black bird	2	28		1	22
Fowler and the chaffinch.	1	176	Horse and the stag.	1	182
Fowler and the partridge.	2	238	Hound, that was despised	1	182
Fowler and the ring dove.	1	54	Howpe.	1	71
Fowler and the viper.	2	21	Jealous Husband.	2	131
Friends and the bear. 1 94	2 17	2 66	Husband and the wife.	2	161
Frogs.	2	133	Husband and his two wives.	2	62
Two Frogs.	2	163	Husbandman.	2	57
Frog and the fox. 1 92	2	111	Husbandman, and the dogs.	2 13	2 62
Frogs and their King. 1 17	2	58	Husbandman and his sons.	1	51
Frog and the ox.	1	31		2 14	2 51
G			Husbandman and the stork.	1	60
Gardiner and his dog.	2	148		1	210
Goat and the wolf.	2	172	Husbandman and the poet.	2	213
Geese.	1	80	I		
Geese and the cranes.	2	142	Jack-daw.	2	180
Goat and the Lyon.	2	207	Jack-daw and the pidgeon.	2	179
Goose.	1	117	Jack-daw and the sheep.	1	65
Governour that took bribes.	1	231	Jester and the Bishop.	1	181
Gourd and the pine tree.	1	134	Jupiter. 2 182 and 183	2	126
Grasshopper and the pismire.	1	118	Jupiter and the ape.	1	81
H			Jupiter and the crow.	2	76
Hare.	2	185	K		
Hare and the fox.	1	222	Kid and the wolf.	1	24
Hare and the frog. 1 25	2	107	King and the apes.	1	126
Hare and the tortoise.	2	119	Kings-fisher.	2	185
Hare and the sheep.	1	25	Sick Kite.	1	15
Hart.	1	36	Bald Knight.	1	95
Hart and the Lyon.	2	37	L		
Harter.	2	74	Lamb and the Wolf. 1 49	2	72
Hawk and the pidgeon.	1	142	Lark and her young ones.	1	1302
Hawks, that fell out.	1	230		1	131
Hedge-hog.	1	209	Libard and the Fox.	1	127
Heifer and the ox.	2	69	Linet and the boy.	1	180
Hen, that laid golden eggs.	2	205	Log and the Oxen.	1	179
Hen and the fox.	2	195	Lyon, the Ass and the Fox	2	92
Hen and the swallow.	1	185	Lyon and the Bear	2	135
Hermit and the soldier.	2	144	Lyon and the Bull. 1 85	2	91
Hind.	2	140	Lyon and the Fox.	1	43
Hind-calf.	2	145	Lyon and the Frog 1 69	2	89
Hind and the Lyon.	2	146	Lyon and the hunter.	1	110
Hind and the vine	1	185	Lyon and the hog.	1	229
			Lyon		

# I N D E X.

	Lib.	Fab.		Lib.	Fab.
Lyon and the man.	2	115	Peacock and the jack-daw	2	37
Lyon and mouse. I 140.	2	170	Peacock and the magpy	1	75
Lyon and others. I 5	1	175	Peacock and the nightingale. I	66	
Lyon and the she-goat. I 78	1	108	Pidgeon.	2	198
Lyon, that was past his strength.	1	122	Pidgeons and the kite.	1	18
		90	Pidgeon and the magpy.	1	148
Lyon, that loved a country man's daughter.	2	93	Pismire and the grasshopper.	1	84
Lyoness and the fox.	2	40		2	130
Lyon and the wolf.	2	153	Pismire.	1	70
M			Pismire and the pidgeon.	2	99
Man and Apollo.	2	7	Physician.	2	81
Man and his friends.	1	220	Pois.	1	96
Man and his money bags.	1	233	Priest and the Pears.	1	183
Man, whom the dog bit. I 2	16	65	Pike.	1	217
Man and his wooden god	2	48	Pidgeon and the crow.	2	199
Man and the Satyre.	2	10	R		
Man and his wife.	1	188	Raven and the fox.	1	11
Members and the belly. I 40	1	137	Raven and the serpent.	2	178
Mice and the cat.	2	71	Sick-raven.	2	87
Mountains bringing forth.	1	21	Ram and the bull.	1	214
Mouse and the cat.	1	204	Reed and the Olive tree.	2	19
Mouse and the frog.	1	3	Rich-man.	2	200
Mouse and the kite.	1	207	Rich-man and his Servant.	1	168
Mouse, that was bred in a chest. I	140		River and its spring.	1	196
City-mouse and Country-mouse	1	9	S		
Mule.	2	79	Sallow and the ax.	1	120
Mule and the horse.	1	84	Satyr and the country-man. I	131	
N			Satyr and the traveller.	1	89
Neat-herd.	2	202	Sea-men.	1	158
Nightingale and the hawk I	226		Serpent.	1	197
Nurse and the wolf.	1	86	Serpent and the Husbandmen.	2	112
Nut-tree, ass and the woman.	2	202	Serpent and the crab.	2	151
O			Sheep and the shepherd.	1	212
Oak and the reed. I 82	1	101	Shepherd that turned (seaman.)	2	122
Old-man.	1	164	Shepherd and the sea.	2	122
Old-man and death. I 232	2	280	Shepherd & the Husbandman. I	62	
Old-man and the young fellow that stole his apples.	1	225	Shepherd and the wolf.	2	152
Old-man's son and the Lyon.	2	32	Sick-man and the doctour.	2	26
Old-woman and the Devil.	1	170		2	104
Old-woman and the maid.	1	76	Smith and his dog.	2	72
Owl.	1	158	Snail.	1	208
Ox and the deer.	1	120	Souldier and his horses.	1	177
P			Sow and the bitch.	2	150
Peach-tree and the apple-tree. I	123		Spider and the gow.	1	139
Peacock and the crane.	1	100	Spider and the swallow.	1	142
			Stag and the oxen.	1	42
			Sun and the North-wind.	1	82
			Swallow		

# I N D E X.

*Lib. Fab.*

Swallow and the crow.	2	157
Swallow and other birds.	1	16
Shepherd.	2	201
Swan.	1 52	2 155
Swine and the dog.	1 178	2 149

<b>T</b> anner and the hunter.	1	81
Thief and the dog.	1 16	16
Thieves.	2	179
Thrushes and the swallow.	1	165
Tiger and the fox.	1	126
Timber and the oxen.	1	150
Tortoise and the eagle.	1 87	2 143
Tortoise and the frogs.	1	171
Traveller.	2	114
Traveller and the bag of dates.	2	29
Travellers.	2 162	2 188
Trees.	1	151
Trumpeter	1 55	2 20
Tunie and the Dolphin.	1 23	2 80

**V**

<b>V</b> iper and the file.	1	37
Vulture and the birds.	1	79

**W**

<b>W</b> agoner and the wheel.	1	219
Wasps, the partridges and the husbandman.	2	125
Wax.	1	191
Weasel and the mice.	1	67
Wicked man and the devil.	1	195
Widow and the green ass.	1	215

*Lib. Fab.*

Wild ass.	2	189
Witch.	2	160
Woman.	2	154
Woman and the hen.	2 64	2 110
Woman and her Husband.	1	197
Woman & her dying husband.	1	153
Woman and her lover.	1	154
Woman and her maids.	2	159
Woman and the Physician.	2	61
Woodman.	2	105
Wood and the country-man.	1	91
Wolf and the crane.	1 6	2 35
Wolf and the dog.	1	56
Wolf and the lamb.	1 12	2 96
Wolf and the fox.	1	35
Wolf and the painted head.	1	28
Wolf and the porcupine.	1	206
Wolf and the sheep.	2	184
Wolf in the sheeps-skin.	1	211
Wolf and the young sow.	1	20
Wolf and the old-woman.	2	206
Wolves and the lambs.	1	38
Worm and the fox.	2	204

**Y**

<b>Y</b> oung fellow, that sung at his mothers burial.	1	198
Young fellow and the cook.	2	18
Young man and the cat.	1	50
Young man and the swallow.	2	103
Young men.	1	46
Youth, that mocked the old man.	1	169

~~2 Jan 18~~



*Des. Erasmi Adag. Chiliad. 2.*  
*Centur. 6.*

Ὅτι τὸν Ἀἰσώπου πᾶσι τῶν, i. e. *Nē Æsopum quidem*  
*trivisti.* De vehementer stupidis & imperitis.  
Nam antiquitus *Æsopi* fabellas etiam vulgus I-  
diotarum tenebat. Has igitur qui non legisset,  
nihil scire videbatur.





# ÆSOP'S FABLES

English and Latine.

## 1. Of the Cock.

**A** Cock, as he turn'd over a dunghil, found a pearl: saying, *Why do I find a thing so bright?*

2. *If the jeweller had found it, none would have been more glad than he, as being one that could tell the worth of it.*

3. *It is indeed of no use to me, nor do I much value it: nay truly, I had rather have a barley corn than all the Pearls in the world.*

4. *The Moral. Understand by the Pearl, Art and Wisdom: and by the Cock a dotish man, and one that is given to pleasure.*

5. *Neither do blockish people love the Liberal Arts, seeing they know not the use of them; nor a voluptuous person, because he delighteth only in pleasure.*

## 2. Of the Woolf and the Lamb.

1. **A** Woolf, drinking at a spring-head, saw a Lamb drinking a great way below.

2. *He ran to it, and chid the Lamb, because it muddied the Spring.*

3. *The Lamb trembled, and humbly besought him, that he would spare an innocent.*

4. *Saying, that he, because he drank a great way below, could not indeed muddy the wools drink, much less would he.*

5. *The Woolf rails aloud on the contrary: Thou varlet, thou hadst as good do nothing: thou art alwaies opposing me; thy sire, thy dam, and all thy kind whom I cannot abide to see, do what they can to cross me.*

6. *I will punish thee to day.*

7. *Mor. It is an old saying, It is an easie thing to find a stick to beat a dog with.*

8. *A great man if he list to hurt, doth soon take an occasion to hurt.*

9. *He hath offended sufficiently, that could not resist.*

## 3. Of the Mousse and the Frog.

**A** Mousse made war with a Frog.

2. *They fought for the command of the Fen,*

3. *The*



# ÆSOPÌ FABULÆ

*Anglo-Latinæ.*

## 1. De Gallo gallinæo.

1. **G**allus gallinæus, dum vertit stercorearium, offendit gemmam: Quid, in-  
quiens, rem sic nitidam reperio?

2. Si gemmarius reperisset, nihil esset eo latius, ut qui pretium  
sciret.

3. Mihi quidem nulli est usus, nec magni aestimo: imo equidem omnibus  
gemmis granum hordei malim.

4. Morale. Per gemmam, *Artem Sapientiâque* intellige: per gallum  
*Hominem stolidum & voluptuarium.*

5. Nec stolidi artes liberales amant, cum usum earum nesciant; nec volup-  
tuarius, quippe cui una placeat voluptas.

## 2. De Lupo & Agno.

1. **L**upus, ad caput fontis bibens, videt agnum procul infra bibentem.

2. Accurrit, agnum increpat, quod turbârit fontem.

3. Trepidare agnus, supplicare, ut parcat Innocenti.

4. Se, quando longe infra biberit, potum lupi nē potuisse quidem turbare:  
*necdum voluisse.*

5. Lupus contrâ intonat: Nihil agis sacrilege: semper obes: pater, mater,  
omne tuum invisum genus, sedulo mihi adversatur.

6. Tu mihi dabis hodiè panas.

7. Mor. *Vetus dictum est: Ut canem cadas, facile inveniri baculum.*

8. Poteris si libet nocere, facile capit nocendi causam.

9. Satis peccavit, qui resistere non potuit.

## 3. De Mure & Rana.

1. **B**ellum gerebat mus cum ranâ.

2. De palude certabatur imperio.

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3. The fight was eager and hazardous.
4. The crafty Mouſe, lurking under the graſs, ſets upon the Frog by ambuſcado.
5. The Frog being the luſtier, being big-breſted and a good leaper, dares his Enemy to plain fight.
6. They had each of them a pike made of a Bul-ruſh.
7. Which conflict being ſeen a far off, the Kite makes haſte, and whiſt, for eagernels of fighting, neither looks to himſelf, the Kite ſnatcheth and pulleth in pieces both the warriors.
8. Mor. Juſt ſo it uſeth to befall factious Citizens, who being inflamed with a luſt of ruling whiſt they ſtrive amongſt themſelves to become Officers, put their wealth, and for the moſt part their life in hazard.

#### 4. Of the Dog and the Shadow.

1. A Dog ſwimming over a River carried a piece of fleſh in his mouth: when the Sun ſhone, ſo as it often falls out, the ſhadow of the fleſh ſhone in the water, at which, when he ſaw it, he caught greedily, and loſt what was in his chaps.
2. And therefore being daunted with the loſs both of the thing, and of his hope, at the firſt he ſtood amazed, and afterwards recovering his ſpirit, he barked out thus, Poor dog, thy deſire had no mean.
3. Thou haſt enough and too much, unleſs thou haſt been mad; and now through thine own folly thou haſt leſs than nothing.
4. Mor. By this little tale, we are put in mind of moderation, we are put in mind of diſcretion, that there be a mean to our deſire, leſt we loſe certainties for uncertainties.
5. Verily that Sannio in Terence ſaith wittily, I will not buy a Pig in a Poke.

#### 5. Of the Lyon and ſome other Beaſts.

1. The Lyon had covenanted with the Sheep and ſome others, that the prey ſhould be common.
2. They go a hunting: a ſtag is taken: they divide it.
3. When ſeveral parties began to take the ſeveral pieces as they had agreed, the Lyon roared ſaying, One part is mine, becauſe I am the moſt worthy.
4. Likewise another is mine, becauſe I am the ſtrongeſt.
5. Furthermore, I challenge a third part, becauſe I have ſweet more in taking the Hart.
6. Laſtly, unleſs you will grant me a fourth part, farwel friendſhip.
7. His fellows (when they heard this) went away empty and belding their peace, not daring to mutter againſt the Lyon.
8. Mor. Faith hath alwaies been rare, in this age it is more rare, it both is and alwaies hath been very rare amongſt great men.
9. Wherefore it is better, to live with thy like.
10. For he that liveth with a mightier man than himſelf, is neceſſitated ſometimes to forgo his own right.
11. Thou ſhalt have equal dealing with thy equal.

3. *Pugna erat vehemens & anceps.*

4. *Mus callidus, sub herbis latitans, ex insidiis ranam adoritur.*

5. *Rana viribus melior, pectore & insultu valens, apud Marte hostem laceffit.*

6. *Hasta utrique erat juncea.*

7. Quo certamine procul viso milvus adproperat: dumque pro studio pugna neuter sibi <sup>intra</sup> ~~intra~~ utrumque bellatorem milvus rapit, ac laniat.

8. Mor. *Iidem evenire solet factionis civibus, qui accensi libidine domnandi, dum inter se certant fieri magistratus, opes suas plerumque & vitam in periculo ponunt.*

#### 4. De Cane & Umbra.

1. *C*Anis, tranans fluvium, rictu vehebat carnem: splendente sole, ita ut sit, umbra carnis lucebat in aquis, quam ille visam avidè captans, quod in faucibus erat, petdidit.

2. *Iraque tum rei tum spei jacturâ perculsus, primum stupuit, deinde animum recipiens, sic elatravit: Miser, decerat cupiditati tuæ modus.*

3. *Satis superque erat, ni desipuisses: jam per tuam stulticiam minus nihilo tibi est.*

4. Mor. *Monemur hac fabella modestiæ, monemur prudentiæ, ut cupiditati sit modus, ne certa pro incertis amittamus.*

5. *Astutè certè Terentianus ille Sannio, Ego, inquit, spem pretio non eras.*

#### 5. De Leone, & quibusdam aliis.

1. *C*Um ove quibuscumque aliis pepigerat Leo, venationem fore communem.

2. *Inter venaturos: capitur cervus: pastulantur.*

3. *Singulis singulas partes tollere, ut convenerat, incipientibus, leo irragit: Una, iniquens, pars mea est, quia sum dignissimus.*

4. *Altera item mea est, quia viribus prestantissimus.*

5. *Porro, quia in capiendo cervo plus sudaverim, vendico tertiam.*

6. *Quartam denique partem mi concesseritis, altum est de amicitia.*

7. *Socij (hoc audito) discedunt vacui & rati, non ausi vinctæ contra leonem.*

8. Mor. *Rara semper fuit fides, apud hoc seculum rarior est, apud potentes & ea & fuit semper rarissima.*

9. *Quo circa satius est, ut vivas cum pari.*

10. *Qui unum cum potentiore vivit, necesse habet spe de suo jure concedere.*

11. *Cum aequali aequali tibi juri erit.*



## 6. Of the Woolf and the Crane.

1. **T**He bones by chance stuck in the throat of a Woolf, that had worried a Sheep.
2. He goeth about, he intreateth help, but no body helpeth him.
3. Every body said, He was rightly serv'd for his greediness.
4. At the last, he perswadeth the Crane with many ~~fine~~ words, and more promises; that with her great long neck, being put into <sup>his</sup> throat, she would take out the bone that stuck in it.
5. But he mockt her, when she desired something for her pains; Thou fool (quoth he) go thy way hast thou not enough that thou livest? Thou art beholding to me for thy life.
6. If I had list'd, I might have bit off thy neck.
7. Mor. It is an old saying, that it is thrown away, which thou dost to an ungratefull person.

## 7. Of the Country Man and the Snake.

1. **A** Country man brought home a Snake which he had found in the Snow almost starved to death and laid it before the fire.
2. The Snake recovering strength and poison from the fire and afterwards not abiding the heat, filled all the Cottage with hissing.
3. The Country man, having got up an Hedge-stake, runs to him, and takes him up roundly for the wrong done him, both with words and strokes.
4. Would he thus requite him?
5. Would he offer to take away his life that had given him life?
6. Mor. It sometimes comes to pass, that they do thee hurt, whom thou hast done good to; and deserve ill at thy hands, from whom thou hast well deserved.

## 8. Of the Boar and Afs.

1. **W**Hilst the idle Afs mocked the Boar, he chased at him and gnast his teeth.
2. Thou very idle Afs, thou hast deserved smart; but although thou art worthy of punishment, yet I scorn to punish thee.
3. Mock on and spare not, thou maist do it scot-free.
4. For thou art safe, because of thy idleness.
5. Mor. Let us endeavour, that when we hear or endure things that do not besseem us, we may not speak or do things that do not besseem us.
6. For naughty and ungracious persons, for the most part, are glad if any good man oppose them; and they count it a great matter that they are thought worthy to have revenge taken on them.
7. Let us imitate Horses and great Beasts, which pass by barking currs with contempt.

## 9. Of the City Mouse and Country Mouse.

1. **T**He City Mouse had a mind to walk abroad into the Country.
2. The Country Mouse saw her, and invites her home, gets things ready, and they go to supper.

## 6. De Lupo &amp; Gruæ.

1. **L**upo voranti ovem fortè ossa hæserè in gula.

2. *Ambis, orat opem, opitulatur nemo.*

3. *Omnes dilètant, tulisse cum pretium voracitatii.*

4. Tandem blanditiis multis pluribusque promissis, gruem inducit, ut, collo longissimo in gulam inserto, os inficuum eximeret.

5. *Potenti autem premium illuxit: Inepta inquit, abi: non sat habes, quod vivis? vitam debes mihi.*

6. Si libuisset, licuit præmordere collum tuum.

7. *Mor. Tritum est, perire quod facis ingrato.*

## 7. De Rustico &amp; Colubro.

1. **R**usticus repertum in nive colubrum, frigore prope exectum, dormitum tulit, adjecit ad focum.

2. Coluber, ab igne vim viriisque recipiens, deinde flammam non ferens, omne tugurium sibilando infecit.

3. Accurrit rusticus; correpta fude, verbis verberibusque cum eo injuriam expostulat.

4. Num hanc referat gratiam?

5. Num vitam crepturus sit illi, qui vitam ipsi dederit?

6. *Mor. Fit interdum, ut obsint tibi quibus tu profueris; & malè de te mereantur ii, de quibus tu bene-fis meritis.*

## 8. De Apro &amp; Asino.

1. **D**um iners Asinus irrideret aprum ille indignans frendebat.

2. Malum quidem, ignavissime, fueras meritis: sed etiam si tu penam fueras dignus, tamen ego indignus qui à te penam sumam.

3. *Iride tutus, impune tibi licet.*

4. Tutus enim es ob inertiam.

5. *Mor. Demus operam, ut cum indigna nobis audiamus aut patiamur, ne indigna nobis dicamus aut faciamus.*

6. Mali enim & periti plerumque gaudent, si quispiam bonorum eis resistat: magni pendunt haberi se dignos ultione.

7. Imitemur equos & magis bestias, qui oblatrantes rancidos cum contemptu pretereunt.

## 9. De Mure Urbano &amp; Mure Rustico.

1. **I**bitum est urbano murei deambulare rurs.

Vidit hunc mus rusticus, invitat, apparatus, iter cernit.

3. The Country Mouse fetcheth out whatsoever she had laid up against Winter, & brings out all her store, that she might satisfy the daintiness of such a great guest.
4. Notwithstanding the City Mouse knitting her brows, condemns the poorness of the Country, and withall commends the plenty of the City.
5. As she goes back, she brings the Country Mouse with her into the City, that she might make good in deed, what she had brag'd on in words.
6. They go to the Feast, which the City Mouse had gallantly provided.
7. As they are at their cheer, the noise of the key is heard in the lock.
8. They trembled, and ran away as fast as they could.
9. The Country Mouse being both unused to it, and unacquainted with the place, had much ado to save her self.
10. When the servant was gone away, the City Mouse comes again to the table, and invites the Country Mouse.
11. He creeps out of his hole, having scarcely got shut of his fear, at the last.
12. He asks the City Mouse that invited him to drink, whether this danger was often or no.
13. He made answer, that it was every day, and ought to be slighted.
14. Then quoth the Country Mouse, Is it every day?
15. Truly thy dainties have more bitter than sweet in them.
16. Indeed I had rather have my want with security, than that abundance with such trouble of mind.
17. Mor. Riches indeed make shew of pleasure, but if you look into them, they contain danger and bitterness.
18. There was one Eutrapelus, who when he would do his enemies the greatest mischief, made them rich, using to say, he thus took revenge on them; for they were like to receive with their Riches a great burthen of cares.

### 10. Of the Eagle and Jack-Daw.

1. **A**N Eagle having got a Cockle could not get out the fish by force or art.
2. A Jack-daw coming to her, gives her counsel.
3. He persuades her to fly upwards, and to throw down the Cockle from on high upon the Rocks, for so it would come to pass that the shell would be broken.
4. The Jack-daw carries on the ground to watch for its fall, the Eagle throws it down, the shell is broken, the Jack-daw snatcheth up the Fish, the Eagle is sorry to see her self couzened.
5. Mor. Do not trust every body; and be sure thou see'st into the Counsel which thou take'st of others.
6. For many being asked their advice, do not give advice for them that ask them, but for themselves.

### 11. Of the Raven and the Fox.

1. **A**Raven having got a prey, croaked amongst the boughs.
2. A Fox saw her hopping to and fro, he runs to her.
3. The Fox, quoth he, bids the Raven many good morrows.
4. I had often heard that Hear-say was a liar, and now I find it to be so indeed.
5. For as I came this way by chance and espied you in the tree, I made haste towards you and blame the rumor.

3. Depromit rusticus quicquid reposuerat in hyemem, & exhaurit omne penu ut tanti hospitii expleat lautitiam.
4. Urbanus tamen frontem corrugans ruris damnat inopiam, urbis subinde laudat copiam.
5. Remeans ducit secum in urbem rusticum; ut qua verbis jactitaret, re comprobaret.
6. Invenit corvum, quod urbanus splendide compararat.
7. Inter epulandum auditur in sera murmur clavis.
8. Trepidare illi, & fugitare fugitando.
9. Rusticus & infuetus, & loci ignarus, agere se tueri.
10. Descendente fastulo, redit urbanus ad mensam, vocat rusticum.
11. Ille vix tandem metu deposito, proreipit.

12. *Invitantem ad pocula urbanum percontatur, Num hoc periculum crebrum sit?*

13. Respondet ille, Quotidianum esse, contemni oportere.

14. Tum rusticus, Quotidianum, inquit.

15. Mehercule, ruz dapes plus fellis quam mellis sapiunt.

16. Equidem malo cum securitate meam inopiam, quam cum tali anxio-  
rate illam copiam.

17. *Mor. Divitiæ pro se ferunt quidem voluptatem: sed si introspectas, habent pericula & amaritudinem.*

18. *Eutrapelus* quidam fuit, qui cum inimicis maxime nocere vellet; divites eos faciebat, dictitans ira se eos ulcisci, quippe accepturos cum divitiis ingentem sarcinam curaturum.

## 10. De Aquila & Cornicula.

1. **A**quila nocturna cochleam, non vi, aut arte quivix erueret piscem.

2. Accedens cornicula dat consilium.

3. Suadet subvolare, & è sublimi cochleam in saxa præcipitare, sic enim fore, ut cochlea frangatur.

4. Humi manet cornicula ut præstoleretur casum, præcipitat aquila, frangitur testa, subripitur piscis à cornicula, dolet elusa aquila.

5. *Mor. Noli quibusvis habere fidem, & concilium, quod ab aliis acciperis, fac insipias.*

6. Multi enim consulti, non suis consultoribus, sed sibi consulunt.

## 11. De Corvo & Vulpecula.

1. **P**rædam nactus strepitat in ramis corvus.

2. Videt vulpecula gestientem, accurrit.

3. *Corvum*, inquit, plurima salute impertit *Vulpes*.

4. Sæpenumero audieram *Famam* esse mendacem jam re ipsa experior.

5. Nam ut hac forte jam prætereo suspiciens te in arbore, ad volo cilians  
fumam.

6. *For the report goeth, that you are as black as pitch, and I see you are whiter than Snow.*

7. *In mine opinion truly you out-strip the Swans, and are fairer than the pale Ivy.*

8. *And if you excell in your voice, as you do in your feathers, truly I would say, you were the Queen of Birds.*

9. *The Raven, being allured with this flattering tale, makes her ready to sing.*

10. *But the Cheese fell out of her bill as she made her ready, which when he had snatched up, the Fox sets up a laughter.*

11. *Then the poor Raven was ashamed and vexed at her self, and was grieved for the loss of the thing, blushing at it withall.*

12. *Mor. Some are so greedy of commendation, that they love a flatterer to their shame and loss; such men are a prey to flatterers.*

13. *But if you will avoid boasting, you may easily avoid that plaguy kind of flatterers.*

14. *If thou wilt be Thrash, thou shalt not want a Gnatho.*

## 12. Of the Lyon that was past his strength for age.

1. **A** Lyon, which in his youth had made many his enemies through his fierceness, was punished for it in his old age.

2. *The Beasts pay him in his kind, the Boar gnasheth him with his tushes, and the Bull goars him with his horns.*

3. *But especially the little Ass, being desirous to put away the old name of sluttishness, insults over him in words and kicks him lustily.*

4. *Then the Lyon, sighing, said, These whom I have long ago done hurt to, now do me hurt, as I did them, and good cause why: but those whom I have sometimes done good to, now do me no good as I did them; nay, indeed they set themselves against me without any cause.*

5. *I have been a fool to make many my enemies, but a greater fool to trust to false friends.*

6. *Mor. In prosperity be not lifted up; be not curst.*

7. *For if Fortune change her Face, they, whom thou hast done hurt to will be revenged on thee.*

8. *And see thou puttest a difference amongst thy friends.*

9. *For there are some friends that are not thine, but thy table's, and thy fortune's; which fortune, so soon as it shall be altered, they will be altered too.*

10. *Thou shalt be well dealt withall, if they be not thine enemies.*

11. *Ovid complains not without cause.*

*Lo I, that erst had many friends,*

*Whil'st with the wind and tide I went;*

*As soon as ever the sea did swell.*

*Was left lish midst with vessel rent.*

## 13. Of the Dog and the Ass.

1. **W**hilst the Dog fawned upon the Master and the Family, the Master and the Family cherished the Dog.

2. *The little Ass seeing that, fetched a deep sigh; it began to irk him of his condition; He thought it was not fairly carried, that the Dog should be welcome to*

6. Fama enim est, te nigriorem pice esse, & video candidiorem nive.
7. Meo sane iudicio cygnos vincis, & hedera formosior alba es.
8. Quod si ut plumis, ira & voce excellas, omnium *avium* equidem te dixerim *reginam*.
9. Hac assentatiunculâ illectus corvus, ad canendum apparat.
10. Apparanti verò è rostro excidit *cateus*, quo correpto, *unipeccunia calchinnum* tollit.
11. Tum demum *miserum corvum* pudet, pigetq; sui, & *jactura rei* misto pudore dolet.
12. *Mor.* Nonnulli sic *avidi laudis* sunt, ut cum suo probro & damno ament assentatorem; ejusmodi homines *præda sunt parasitis*.
13. Quod si vitaveris *jactantiam*, facile *assentatorum pestiferum genus* vitaveris.
14. Si tu velis esse *Thraeo* nusquam deerit tibi *Gnatho*.

## 12. De Leone senectute confecto.

1. **L**eo, qui in juventute complures suâ ferocitate fecerat inimicos, in senectute *exsolvit penas*.
2. Reddunt *talionem* bestię: dente aper, cornu perit *saurus*.
2. Imprimis *asellus*, verus *ignaviæ* nomen cupiens abolere, *verbis & calcibus strenue insultat*.
4. Tum gemebundus leo, Hi quibus olim nocui *jam vicissim nocent*, & merito: sed hi quibus aliquando profui, *jam vicissim non profunt*, imò etiam *immerito obfunt*.
5. Stultus fui, qui multos fecerim inimicos; stultior, qui falsis amicis confisus fuerim.
6. *Mor.* In secundis rebus non efferaris, *non sis ferox*.
7. Nam si vultum mutarit fortuna, ulciscuntur quos læsisti.
8. Et inter amicos fac habeas discrimen.
9. Sunt enim quidam amici, non tui, sed *mensæ tuæ*, & *fortunæ tuæ*; quæ quidem fortuna simulac mutata fuerit, & illi *mutabuntur*.
10. Bene *tecum actum* eris, si non inimici fuerint.
11. Merito queritur *Ovidius*.  
*En, ego non paucis quondam munitus amicis,*  
*Dum flavit velis aura secunda meis;*  
*Ut fera nimboſo tumuerunt aquora vento.*  
*In mediis lacera puppe relinquitur aquis.*

## 12. De Canis & Asino.

1. **D**um blandiretur canis heri & familiæ, herus & familia canem demulcent.
2. Atellus id videns, *altius gemit*: coepit eum pigere fortis; inique *putat comparatum*, canem gratum esse cunctis, palcique de mensa herili, idque

all, and be fed at his Masters table and get that by idleness and play: and that he on the contrary, should bear pack-saddles should be beaten with a whip, should never be out of work; and yet be hated of every body.

3. If these things were done with fawning, he resolved to follow that trade which was so profitable.

4. Therefore, to try the matter, he runs to meet his Master one time, as he was coming home again he leaps upon him and knocks him with his hoofs.

5. When the Master cried out the servants ran to him; and the foolish Ass, that thought he was mannerly, was beaten with a cudgel.

6. Mor. We cannot all do all things as Virgil saith, in his *Bucolicks*: nor do all things become all persons.

7. Let every one covet that, let him strive to do that, which he can do.

8. For we know that, which is more significantly said in Greek, Onos Lyras an Ass of Harps [or of an Harp] but Boetius hath it thus, An Ass set to an Harp.

9. Labour is vain, if nature be against it: Nor say, nor do, thy nature being adverse, as Horace witnesseth.

#### 14. Of the Lion and the Mouse.

1. A Lion being weary with heat and running, rested him under a shadow upon the green leaves.

2. And as a company of mice ran over his back, he awaked, and caught one of many.

3. The prisoner humbly beseeches him, and cries, that she is unfit with whom the Lion should be angry.

4. And he considering, that there was no commendation to be got, by killing such a little small beast, lets the prisoner go.

5. Not very long after, the Lion by chance, as he ran along the Forrest, lights into the Nets; he might roar, but he could not get out.

6. The Mouse hears the Lion roaring pitifully, she knows his voice, she creeps into the holes under ground, she seeks for the knots of the snares: she finds them, having sought for them; she knows them in pieces when she found them. Thus the Lion escapes out of the Nets.

7. Mor. This Fable persuades clemency to great men.

8. For, as humane affairs are inconstant, sometimes great men themselves want the help of the meanest.

9. Wherefore a discreet man, though he can, will be loth to hurt a mean body, but he that is not loth to hurt another, is exceeding foolish.

10. Why so? Because, though whilst he presumes upon his power, he fears no body; yet perhaps, time will come, that he may fear.

11. For it is certain it hath befallen renowned and great Kings, that either they have stood in need of the favour of mean persons, or been afraid of their displeasure.

#### 15. Of the sick Kite.

1. A Kite kept her bed, being just ready to dye.

2. She intreats her dam to go and pray to god for her.

3. Her dam answered, she could expect no help from god, whose holy things and laws she had so often defiled with her ravings.

4. Mor.

odio ludæ; conſequi; ſeſe contra portare clitellas cædi flagello, *numquam odioſum eſſe, & cunctis tamen odioſum.*

3. Si hæc ſiant blanditiis, eam artem quæ tam utilis ſit, ſtatuit ſectari.

4. Igitur, *quodam tempore*, redeunti domum hero, rem tentaturus, procurrat obviam, ſubſilit, pulſat unguibus.

5. Exclamante hero accurrere ſervi, & ineptus Aſellus, qui ſe urbanum credidit, fuſte vapulat.

6. *Mor.* Non omnia poſſumus omnes, ut ait *Virgilius* in *Bucolicis*, Nec omnes omnia decent.

7. Id quiſque velit, id tentet, quod poſſit.

8. Nam ſcimus id quod Græcè ſignificantius dicitur, ὅς τε λύγος, *Aſinus* *lyrarum* vel *lyræ*. Sic autem *Boetius*, *Aſinus* ad *lyram* poſitus.

9. Repugnante natura, irritus eſt labor, Tu nihil invitâ dices, facieſve Minervâ, teſte *Horatio*.

#### 14. De Leone & Mure.

1. *L*eo, æſtu curſuque deſeſſus, ſub umbra, *fronde ſuper viridi*, quieſcebat.

2. *Murum* autem grege tergum ejus percurrente, expectatus, *unum & multis* comprehendit.

3. Supplicat caprivus indignum ſe eſſe cui Leo irascat, clamat.

4. Reputans ille, in nece tantillæ beſtiolæ, nihil eſſe landis, caprivum dimittit.

5. Nec vero ita multo poſt, Leo. forte, dum per ſaltum currit, incidit in plagas; rugire licet, exire non licet.

6. Rugientem miſerabiliter Leonem *Mus* audit, vocem agnoſcit, repit in cuniculos, laqueorum quærit nodos, quæſitos invenit, iuventus corrodit; Leo è plagis evadit.

7. *Mor.* Hæc Fabula ſuadet potentiſus clementiam.

8. Etenim, ut ſunt res humanæ inſtabiles, agent interdum ipſi potentes opo humillimorum.

9. Quare vir prudens etſi poteſt, timebit vel vili homini nocere: qui autem non timet nocere alteri, valde deſipit.

10. Quid ita? Quia etſi potentiâ fretus, neminem metuit; forſan olim erit ut metuat.

11. Conſtat enim eveniſſe claris magnisque regibus, ut *vilius* hominibus vel gratiâ indiguerint, vel iram metuerint.

#### 15. De Milvo agryo.

1. *L*Eſto decumbebat *Milvus*, jam ferme moriens.

2. Matrem orat precatum ire deos.

3. Mater reſpondet, Nihil opis illi ſi erandum à diis, quorum ſacra & aras ſuis rapinis toties violâſſet.



4. *Mor.* It becometh us to reverence God; for he helps the godly, and withst and ath the ungodly.
5. Being sleighted in prosperity, he hears not in adversity.
6. Wherefore in prosperity think on him, that he may be ready when he is called on in adversity.

### 16. Of the Swallow and other Birds.

1. **A**S soon as ever the Line was begun to be sown, the Swallow persuades the small birds to hinder the sowing, saying, that snares were making for them.
2. They mock her, and call the Swallow a foolish Prophet.
3. When the Line was now grown up, and green, she adviseth them again to pull up the crop by the roots.
4. They mock her again.
5. The Line waxeth ripe, she exhorteth them to spoil the crop as it stood.
6. And when they would not hear her then neither giving them advice, the Swallow, having left the birds company, gets into mans favour; she makes a league with him dwells with him and cheers him with her song.
7. Nets and snares were made of the Line for the other birds.
8. *Mor.* Many neither know how to advise themselves, nor do they hear one that gives them good advice.
9. But when they undergo dangers and losses, then at the last they begin to be wise, and to blame their own want of wit.
10. Then they have enough and too much advice: This and that (quoth they) should have been done.
11. But it is better to be Prometheus, than Epimetheus.
12. These were brethren: their names are Grecian.
13. The one had advice before a thing, and the other after a thing: which the Etymology of their names doth manifest.

### 17. Of the Frogs and their King.

1. **T**He nation of the Frogs, when it was free, besought Jupiter that they might have a King given them.
2. Jupiter laugheth at the petitions of the Frogs.
3. Yet they pressed often upon him, till they made him to do it whether he would or no.
4. He threw down a great Clog.
5. That heavy thing makes a great plunge in the River.
6. The Frogs being affrighted, hold their peace: they do homage to their King.
7. They come nearer by little and little: at the last, having cast away fear, they leap upon it, and leap down from it.
8. The idle King is a sport and a scorn to them.
9. They petition Jupiter again they intreat they may have a King given them that may be valorous.
10. Jupiter gives them a Stork.
11. He, walking very stoutly up and down the Fen, devours whatever of the Frogs come in his way.
12. Therefore the Frogs complained of his cruelty in vain.
13. Jupiter doth not hear them, for they complain even, to this day.

4. *Mor.* Decet venerari superos; illi enim pios juvant, impios adversantur.

5. In felicitate neglecti, in miseria non exaudiunt.

6. Quare in secundis rebus sis eorum memor, ut in adversis rebus presentes sint vocati.

### 16. De Hirundine & aliis Aviculis.

1. Cum primum coeptum est feri Linum, Hirundo suadet aviculis impedire sementem, dicitans sibi fieri infidias.

2. Irrident illi, stultum varem Hirundinem vocant.

3. Surgente jam Lino & virecente, rursus monet evellere fata.

4. Iterum irrident.

5. Maturescit Linum, hortatur populari segetem.

6. Cum ne tunc quidem consulentem audirent, Hirundo, avium coetu relicto hominis sibi conciliat amicitiam: init cum eo foedus, cohabitatur, *canto demulcet.*

7. Cæteris è Lino avibus sunt reria & laquei.

8. *Mor.* Multi nec ipsi contulere sibi norunt, nec rectè consulentem audiunt.

9. Sed cum se periculis suis & damnis, tunc dentum sapere incipiunt, & suam damnare socordiam.

10. Tunc satis superque consilii est; Hoc, inquit, & illud factum oportuit.

11. Sed præstat esse Prometheum, quam Epimetheum.

12. Fuere hi fratres: nomina sunt Græca.

13. Alteri consilium ante rem fuit, alteri post rem: quod declarat interpretatio nominum.

### 17. De Ranis & earum Rege.

1. Gens Ranarum, cum esset libera, Jovi supplicabat dari sibi regem.

2. Ridere Jupiter vota Ranarum.

3. Illæ tamen iterum atque iterum instare donec ipsum perpellerent.

4. Dejecit ille Trabem.

5. Ea mole ingenti fragore quassat fluvium.

6. Territæ silent ranae: regem venerantur.

7. Accedunt pedestentim propius: tandem, abjecto metu, insultant, & desultant.

8. Iners Rex lusui est & contemptui.

9. Lacerant rursus Jovem, orant Regem dari, qui strenuus sit.

10. Dat Jupiter Ciconiam.

11. Is perstrenuus perambulans paludem, quicquid Ranarum obviam sit, vorat.

12. De hujus igitur saevitiæ ranae frustra questæ sunt.

13. Jupiter non audit, nam & hodie adhuc queruntur.

14. For when the Stars comes to his rest at even, they come out of their holes, and make an hoarse croaking, but they talk to one that hears them not.

15. For Jupiter's mind is, that they that petitioned against a gracious King, should now endure one that had no mercy in him.

16. Mor. It useth to befall the common people, just as it did the Frogs; woe is it if they have a King a little more mild; they find fault with him, that he is slothfull and idle, and wish that they may once have a man of valour.

17. On the contrary, if at any time they have got a King that hath mentle in him, they condemn this King's cruelty, and commend the clemency of the former. Whether it be, because we always grow weary of things present, or because the saying is true, That new things are better than old.

### 18. Of the Pigeons and the Kite.

1. The Pigeons once had war with the Kite, whom, that they might be able to beat, they chose the Hawk to be their King.

2. He when he was King plays the enemy, not a King.

3. He catcheth and pulleth them in pieces, as fast as the Kite did.

4. The Pigeons repented them of their doing, and thought it was better to endure the Kites war, than the Hawks tyranny.

5. Mor. Let it irk no body too much of his condition.

6. There is nothing ( witness Horace ) happy on every part.

7. Truly, I would not desire to change my condition, so it were but tolerable.

8. Many when they have got a new condition have again wished for the old.

9. We are almost all of us, of such a fickle disposition that we grow weary of our selves.

### 19. Of the Thief and the Dog.

1. A Dog one time answered a Thief, that reached him bread, that he would hold his tongue, I know thy treacherous intentions: thou givest me bread, that I may leave barking.

2. But I scorn thy gift, because if I shall take the bread, thou wilt carry things out of these houses.

3. Mor. Have a care you lose not a great matter, for a little profits sake.

4. Take heed how you trust any body.

5. For there are many, that not only speak you fair, but also do you a courtesie, with a treacherous meaning.

### 20. Of the Woolf and young Sow.

1. A Gilt ( or young Sow ) pig'd. A Woolf promiseth, that he would look to her litter.

2. The Sow that had Pigs answers, That she needed not the Woolfs humble service, if he would be accounted dutifull, if he desired to do her a pleasure, he should go further off.

3. For the Woolfs office consisted not in being by, but in being away.

4. Mor. All things are not to be trusted to all men.

5. Many men offer their service, not for love of thee, but of themselves, seeking their own benefit, not thine.

14. Vesper enim cuncta cubilia exiit, ex antris egressæ rauco, xululatu murrant: sed fido sunt.
15. Vult enim Jupiter ut quæ regem clementem sint deprecatae, jam ferant inclementem.
16. Mor. Perinde ac de Ranis, evenire solet plebi; quæ si Regem paulo mansuetiorem habet, inavum & inertem esse causatur: optat aliquando contingere sibi virum.
17. Contrâ, si quando nacta est regem strenuum hujus sævitiam damnat; prioris laudat clementiam; five quod semper præsentium nos poenitet, five quod verum est verbum, *Nova veteribus esse potiora.*

## 18. De Columbis &amp; Milvo.

1. Columba olim bellum interfectum Milvo: quem ut expugnarent delegerunt regem sibi Accipitrem.
2. Ille rex factus, hospes agit, non regem.
3. Non segnius ac Milvus rapit, ac laniat.
4. Poenitet Columbas incepti, satius fuisse putantes, pati bella Milvi, quam tyrannidem Accipitris.
5. Mor. Neminem suæ tortis nimium pigeat.
6. Nihil est (teste Flacco) ab omni parte beatum.
7. Equidem meam sortem, modò tolerabilis sit, mutare non optem.
8. Multi, nova sorte quaesita, vererem rursus optarunt.
9. Ita plerique ingenio vario sumus omnes, ut nosmet nostri poeniteat.

## 19. De Fure &amp; Canis.

1. Furi aliquando panem (ut flet) porrigenti respondit Canis: *Insidias tuas novi: panem das quo desinam latrare.*
2. Sed ego munus tuum odi: quippe, si ego tulerò panem, tu ex hiscectis cuncta exportabis.
3. Mor. Cave parvi commodi causa amittas magnum.
4. Cave cuius homini fidem habeas.
5. Sunt enim qui dolo non tantum benigne dicunt, sed & benigne faciunt.

## 20. De Lupo &amp; Scudâ.

1. Parturiebat Scudâ. Pollicetur Lupus, se castro idem fore fatûs.
2. Respondit puerpera, Lupi obsequio se non egere: si velit pius haberi, si cupiat gratum facere, longius abeat.
3. Lupi enim officium consistare, non præsentia, sed absentia.
4. Mor. Non sunt cuncta credenda cunctis.
5. Multi suam operam palliuntur, non tu amore, sed sui; suum quærentes commodum, non tuum.

21. *Of the Mountains bringing forth Young.*

1. **T**Here was once a Report, that the Mountains were in travel.

2. Men ran to them, and stood about them, looking for some Monster with extream fear.

3. At the last, the Mountains bring forth, there comes out a Mouse.

4. Then they were all ready to die with laughing.

5. Mor. Horace toucheth on this little tale.

The Hills bring forth, a silly Mouse is born.

6. It also notes bragging.

7. For bragging persons, when they profess and boast of great matters, scarce perform little matters.

8. Wherefore those Thrash's are rightly the subject of jests and scoffs.

9. Likewise this tale forbids vain fears.

10. For, for the most part, the fear of danger is worse than the danger it self, nay it is a thing to be laughed at, which we fear.

22. *Of the Hound that was despised by his Master.*

1. **T**He Master set on a Hound, which was now grown old; he cheers him up in vain, his feet are slow, he makes no hast.

2. He had caught hold of a Deer; the Deer got from him, being that he wanted teeth.

3. His Master rates him with blows and words.

4. The Dog answers, that he ought to be pardoned by right, that he was now grown old; but that he had been a stout Dog, when he was young.

5. But as I perceive, saith he, you like nothing without profit, you loved me when I was young, and able to catch the Game, you cannot abide me now I am slow and without teeth.

6. But if you were thankfull, you would love him that is old for his profitable youths sake, whom you loved once when he was young for profits sake.

7. Mor. The Dog said well.

8. For, as Ovid witnesseth,

Nothing but what brings profit is esteem'd;

Take th' hope of it away, no man is deem'd.

9. There is no remembrance of a good thing past, and no great love of one to come; the main respect is to the good thing present.

It is unfit to say, but truth to tell.

The Rabble judgeth love by profit well.

23. *Of the Hares and the Frogs.*

1. **W**hen the Wood reared with a whirl-wind, that had not used to be, the fearfull Hares began to run away apace.

2. And when a Fen was in their way as they ran, they stood still, being doubtful what to do, and in danger on both sides.

3. And, that which was an occasion of great fear, they saw the Frogs to be under the water in the Fen.

4. Then one of the Hares being more wise than the rest, and more eloquent, Wily do we fear, and need not?

21. De partu Montium,

1. **O**lim rumor erat parturire Montes.

2. Homines accurrunt, circumfistunt, monstri quippiam non sine pavore expectantes.

3. Parturiunt tandem Montes, exit mus.

4. Tam omnis risu emori.

5. Mor. Hanc fabellam tangit Horatius.

*Parturiunt Montes, nascetur ridiculus Mus.*

6. Notat etiam jactantiam.

7. Jactabundi enim, cum magna proficuntur & ostentant, vix parva faciunt.

8. Quapropter Thraſones illi, jure sunt materia joci & scommatum.

9. Vetat item hæc Fabula inanes timores.

10. Plerumq; animi gravior periculo est periculi metus; imò, ridiculum est quod metuimus.

22. De cane venatico qui ab Hero contemnitur.

1. **C**anem venaticum, qui jam senuerat, instigat herus; frustra hortatur, tardi sunt pedes, non properat.

2. Præhenderat feram; Fera edentulo elabitur.

3. Increpat herus verbera & verbo.

4. Canis respondet, debere sibi jure ignosci; jam senuisse, at juvenem fuisse strenuum.

5. Sed ut video, inquit, nil placet sine fructu, juvenem amasti prædandum; odisti tardum, edentulum.

6. Sed, si gratus esses, quem olim juvenem frugis causâ dilexisti, senem fructuosæ juventutis gratiâ diligeres.

7. Mor. Rectè Canis.

8. Nam teste Nasone,

*Nil, nisi quod prodest, charum est; an detrabe menti*

*Spem fructus avidam, nemo petendus erit.*

9. Præteritis commodi nulla est memoria, futuri autem gratia non magna, præsentis commodi summa.

*Turpe quidem dictu, sed si modò vera fateamur,*

*Vulgus amicitias utilitate probat.*

23. De Leporibus & Ranis.

1. **S**ylvâ insolito mugiente turbine, trepidi Lepores rapidè occipiunt fugere.

2. Fugientibus cum obsisteret palus, stetere anxii, utrinque comprehensi periculis.

3. Quodque majoris esset incitamentum timoris, vident in palude mergi Ranas.

4. Tunc ex Leporibus unus prudentiôr cæteris: dîſſertior, Quid, inquit, inaniter timemus?

5. We have need of courage.
6. *We have nimbleness of body, but we want metal in us.*
7. *This danger of the whirlwind is not to be avoided, but to be neglected.*
8. *Mor.* In every thing we have need of a spirit.
9. Valour lies flat without Confidence.
10. *For Confidence is the leader, and queen of Valour.*

### 24. Of the Kid and the Wolf.

1. **W**hen the Goat was going to feed, she shut up her Kid at home, warning her to open the door to no body till she came back again.
2. *A Wolf, that had heard that a good way off, after the Dam was gone, knocks at the door, speaks like the Goat, and bids him open the door.*
3. *The Kid perceiving his knavery aforehand, saith, I will not open the door; for though thy voice be like the Goat's, yet truly I see a Wolf through the chinks.*
4. *Mor.* It is good for them, that children obey their parents; and it becomes a young man to give ear to an old man.

### 25. Of the Hart and Sheep.

1. **A**N Hart accused a Sheep before a Wolf, crying out, that she ought him a bushel of Wheat.
2. *The Sheep indeed was ignorant of the debt; yet, because of the Wolf's being by, she promiseth that she would give it.*
3. *A day is appointed for the payment, it comes, the Hart puts the Sheep in mind.*
4. *She denies it.*
5. *For that she had made such a promise, she excuseth that it was done for fear, and because of the Wolf's being by.*
6. *That an oath forced from one was not to be kept.*
7. *Mor.* It is a sentence of Law, We may keep off force by force.
8. *Out of this little Fable a new one comes: We may repell deceit by deceit.*

### 26. Of the Country-Man and the Snake.

1. **A**Country-man had nourished a Snake.
2. *And being angry on a time, he struck the beast with an ax.*
3. *He got away but not without a wound.*
4. *Afterwards the Country-man coming to poverty, thought that misfortune befell him because of the wrong he had done to the Snake.*
5. *Therefore he beseeches the Snake that he would come again.*
6. *He saith, that he forgave him, but would not come again; neither should he be safe with the Country-man, who had such a great ax at home; that the blow of the wound was ceased, but the memory for all that remained.*
7. *Mor.* It is scarce safe to trust him again, that hath once broken his word.
8. *It is indeed a point of pity to forgive a wrong; but it doth both become, and is a point of discretion, to look to one's self.*

5. Animo opus est.
6. Corporum quidem agilitas nobis est, sed *animus deest*.
7. Hoc periculum turbinis non fugiendum, sed est contemnendum.
8. Mor. *Omni in re opus animo.*
9. *Facet virtus sine confidentiâ.*
10. *Confidentia enim dux & regina virtutis est.*

## 24. De Hædo & Lupo.

1. **C**Apra cùm esset *pastum itura*, Hædum domi concludit, monens aperire nemini, dum redeat ipsa.
2. Lupus, qui id procul audierat, post matris discessum pulsât fores: *voce Caprissat*, jubens recludi.
3. Hædus dolum præsentiens, Non aperio, inquit; nam etsi vox caprissat, tamen equidem *per rimulas Lupum video*.
4. Mor. *Obedire parenti filios, ipsis est utile; & Juvenem seni decet auscultare.*

## 25. De Cervo & Ove.

1. **C**ervus coram Lupo *Ovem ream facit, modium tritici debere clamitans*.
2. Ovis debiti quidem erat inficia, tamen *Ob Lupi præsentiam spondet se daturam*.
3. *Dicitur solutioni dies: adest: monet Cervus Ovem.*
4. Illa it inficias.
5. Quod enim promiserat, excusat factum id metu & præsentia Lupi.
6. *Votum extortum non esse servandum.*
7. Mor. *Sententia juris est, Vim vi repellere licet.*
8. Ex hac Fabellâ nova quædam nascitur, *Fraudem fraude, repellere licet.*

## 36. De Rustico & Angue.

1. **R**usticus quidam nutrierat anguem.
2. *Iratus aliquando bestiam petit securi.*
3. *Evadit ille, non sine vulnere.*
4. Postea rusticus deveniens ad paupertatem, ratus est id infortunii propter anguis Injuriam sibi accidere.
5. Igitur supplicat angui, ut redeat.
6. Ille ait, Ignoscere se, sed redire nolle; neque fore securum cum rustico, cui tanta sit domi securis; *livorem vulneris desisse, superesse tamen memoriam.*
7. Mor. *Ei, qui semel fidem solvit, iterum habere fidem vix est tutum.*
8. Injuriam quidem condonare, id sanè misericordiæ est: *cavere autem sibi & decet, & prudentiæ est.*



## 27. Of the Fox and the Stork.

1. **A** Fox invited a Stork to supper.

2. He poured the meat upon the Table, which, because it was thin, the Fox licked up, the Stork striving in vain to do so with her bill,

3. The Bird being abused, went her way; she was both ashamed and grieved at the injury.

4. After a few days, she comes again and invites the Fox.

5. A glass was set full of meat; which vessel, because it was narrow-mouthed, the Fox might see the meat, and be hungry; but he could not taste of it.

6. The Stork easily drew it out with her bill.

7. Mor. Laughter deserves laughter, jesting, jesting, Knavery, knavery, and Deceit, deceit.

## 28. Of the Wolf and the painted Head.

1. **A** Wolf tumbles over a man's head, which he found in a Gravers shop, he ronders at it, perceiving (just as it was) that it had no sense.

2. He saith, O fine head.

3. There is in thee a great deal of art, but no sense at all.

4. Mor. Outward beauty is pleasing, if there be inward.

5. But if we must want either, he is better, that wanteth the outward, than the inward.

6. For that sometimes without this incurs hatred, so that a fool is so much the more disliked, by how much the fairer he is.

## 29. Of the Cornish-Chough.

1. **T**he Cornish-Chough decked her self with a Peacock's feathers.

2. And afterward seeming to her self pretty handsome, scorned her kind, she went to the Peacocks.

3. They at the last, understanding the deceit, stripped the foolish bird of her colours, and beat her.

4. Horace, in the first book of his Epistles, tells this little tale of a Jack daw.

5. He saith, she was once made fine with feathers gathered up, which had fallen from other birds, but afterwards she was ridiculous, when every one of the birds had pulled her own feathers from her.

6. Let it perchance each bird should come and take  
Her own feathers, the Daw should laughter make,  
Being stript of her stoln colours—

7. Mor. This little tale noteth those, that behave themselves more loosely than is fitting; that live with them that are both richer, and more gentle, than themselves; whereupon they often become poor, and are made a mocking-stock.

8. Juvenal doth well advise us:

Gnothi seauton, down from heaven did come, that is, Know thy self.

## 30. Of the Flie and the Pismire.

1. **T**he Flie was at a contest with the Pismire; she bragg'd that her self was noble, that she was base; that her self did die, that she crept, that her self dwelt in Kings Palaces, that she lay in holes in the ground; that she gnawed the

## 27. De Vulpecula &amp; Ciconia.

1. **V**ulpecula vocavit Ciconiam ad cœnam.

2. Opsonium in mensam effundit; quod, cum liquidum esset, ciconiæ frustra rostro tentante. Vulpecula lingit.

3. *Abit elusa avis pudetque pigetque injuria.*

4. *Post plusculum dierum redit, invitat Vulpeculam.*

5. *Vitreum vas situm erat plenum opsonii: quod quidem vas, cum esset arcti gusturis, Vulpeculæ opsonium licuit videre, & esurire, gustare non licuit.*

6. Ciconia rostro facili exhaussit.

7. *Mor.* Risus risum, jocus jocum, dolus dolum, fraus metetur fraudem.

## 28. De Lupo &amp; Capite Pisto.

1. **L**upus in officina sculptoris caput humanum repertum versat, miratur, sentiens (*id quod erat*) nihil habere sensus.

2. O pulchrum, inquit, caput!

3. Est in te *artis mul:um*, sed sensus nihil.

4. *Mor.* *Externa pulchritudo si adsit interna grata est.*

5. Sin alterutra carendum est, præstat externa, quam interna carens.

6. Illa enim sine hac interdum incurrit odium, ut stolidus eo sit odiosior, quò formosior.

## 29. De Graculo.

1. **G**raculus ornavit se plumis pavonis.

2. Deinde pulchellus sibi visus, fastidito genere suo, contulit se ad pavonum genus.

3. Illi tandem, intellecta fraude, stolidam avem coloribus nudarunt, & plagis affecerunt.

4. *Horatius* hanc Fabellam, primo Epistolarum libro, narrat de Cornicula.

5. Ait eam olim adornatam collectis, quæ avibus exciderant, plumis: postea, autem, cum unaquæq; avium suam plumam decerpisset, ridiculam fuisse.

6. *Ne si forte suas repetitum veneris olim*

*Grex avium plumas, moveat cornicula risum,*

*Furtivis nudata coloribus.* —————

7. *Mor.* Notat hæc Fabula eos, qui se gerunt aquo sublimius; qui cum his vivunt, qui & ditiores sunt & magis nobiles; quare sæpe inopes fiunt & sunt ludibrio.

8. Probe *Juvenalis* monet.

————— è cœlo descendit, *Træx stultus,*

*Hoc est, Nosce teipsum.*

## 30. De Musca &amp; Formica.

1. **M**usca altercabatur cum Formica; se nobilem, illam ignobilem: se volitare, illam repere: se versare in *testis regum*, illam in cavernis

the corn, and drank water; that herself feasted it bravely, and yet got these things with ease.

2. On the other side, the Pismire said, That her self was not base, but was content with her birth; that the Flie was a wanderer, but her self was constant to a place; that corn and running water did relish with the Pismire, as well as Pasties and wine did with the Flie; and that herself did not get these things by slothful idleness, but by diligent labour. Furthermore she said that the Pismire was merry and safe, beloved of all; and, to conclude, was a pattern of labour. But that the Flie was full of cares, was set at by all with the danger of her life; that she was hated by all, and to conclude, was a pattern of sloth. That the Pismire being mindfull of winter, did lay up food, that the Flie did live but from hand to mouth, and was either like to endure hunger, or certainly to die in winter.

3. Mor. He that goes on to say what he lists, shall hear those things which he lists not.

4. The Flie had heard his own commendation, if he had given good language.

5. But I yield my consent to the Pismire.

6. For a mean life with security seems more desirable, than a brave life with danger.

### 31. Of the Frog and the Ox.

1. A Frog being desirous to match an Ox, did stretch out herself.

2. The young one exhorted the Dam, to give over what she had begun, because a Frog was nothing to an Ox.

3. She swelled the second time.

4. The young one cries out, Mother though you burst, you shall never be too hard for the Ox.

5. But when she had swelled the third time, she burst.

6. Mor. Every one has his gift.

7. This man exceeds in beauty, that in strength, this is potent in wealth, that in friends. It becomes every one to be content with his own.

8. He hath an able body, thou a strong wit.

9. Wherefore let every one advise with himself: and let him not envy his better, which is a poor thing; nor desire to contest with him, which is a point of folly.

### 32. Of the Horse and the Lyon.

1. A Lyon came to eat up a Horse: but wanting strength for old age, he began to practise a trade; he professeth himself a Doctor, he stales the Horse with a long story.

2. The Horse opposeth knavery to knavery, and cunning to cunning.

3. He feigned that he had pricked his foot of late in a thorny place: He intreats him, that being a Physician he would look upon it and pull out the thorn.

4. The Lyon yields to him.

5. But the Horse, with all the force he could, gives the Lyon a kick with his heel, and presently runs away.

6. The Lyon scarcely recovering himself, at the length (for he was almost killed

latère, segetem rodere, aquam bibere; se splendide epulari jactabat; & hæc tamen otio nancisci.

2. E regione, Formica se non ignobilem esse, sed suis natalibus contentam. Muscam Vagam esse, se stabilem; sapere Formica grana & fluenta, quod Musca pastilli, & vina, atque hæc se non segni otio, at strenuâ operâ nancisci: porro formicam lætam esse & tutam, charam omnibus, exemplar denique laboris; Muscam anxiam cum periculo esse, cunctis infestam, cunctis invisam, exemplar denique segnitiei: formicam hyemis memorem alimenta reponere: muscam in diem vivere, hyeme aut elurituram, aut certe morituram.

3. Mor. Qui pergit qua vult dicere, ea qua non vult audiet.

4. Musca si bene dixisset, bene audisset.

5. Assenrior autem Formicæ.

6. Videtur enim optabilior vita obscura cum securitate, quam cum periculo splendida.

### 31. De Rana & Bove.

1. Rana cupida aequandi Bovem se distendebat.

2. Filius hortabatur matrem capto desistere, nihil enim esse ranam ad bovem.

3. Illa secundum intumuit.

4. Clamitat natus; Crepes licet, Mater, bovem nunquam vinces.

5. Tertium autem cum intumuisset, crepuit.

6. Mor. Cuicque sua dos.

7. Hic formâ, ille viribus; hic opibus, ille pallet amicis; unumquemque suo decet esse contentum.

8. Valet ille corpore, tu ingenio.

9. Quocirca quisque semet consulat: nec inuideat superiori, quod miserum est: nec, quod stultitia est, certare optet.

### 32. De Equo & Leone.

1. Venit ad Equum comedendum Leo: carens autem præ senectâ viribus, meditari cepit artem: medicum se proficitur: verlorum ambage equum moratur.

2. Hic dolo dolum, artem opponit arti.

3. Fugit se nuper in loco spinoso pupugisse pedem, orat, ut inspiciens senex medicus educat.

4. Paret Leo.

5. At equus, quantâ potuit vi, calcem leoni impingit, & se continuo conjecit in pedes.

6. Leo vix tandem ad se rediens (idum enim prope exanimatus fuerat)

killed with the blow ) *saith*, I am rightly served for my folly, and he hath worthily escaped : for he hath revenged knavery with knavery.

7. *Mor.* Dissembling is worthy to be hated, and is to be caught by dissembling.

8. *An enemy is not to be feared, that shews himself an enemy : but he that when he is an enemy, pretends good will is to be feared at the length, and exceedingly deserves to be hated.*

### 33. Of the Horse and the Ass.

1. **A** Horse being finely trapped and saddled, ran along the way, neighing apace.

2. *And by chance a laden Ass stood in his way as he ran.*

3. *The Horse fretting for anger, and*

*— Fiercely chafing on the frothy bit.*

4. *Then slow and idle Ass quoth he, why dost thou hinder the Horse's way ?*

5. *Get out of my way, I say, or I will kick thee.*

6. *The Ass not daring to tray to the contrary, giveth way and sayeth nothing.*

7. *Now the Horse's cods burst as he was frisking and minding his career.*

8. *Then being not good for a Race, or a Shew, he was deprived of his braveries, and after that was sold to a Carman.*

9. *The Ass sees him afterwards coming with a Cart and speaks to him.*

10. *Good Sir, what furniture is this ?*

11. *Where is your gilded saddle, and, your studded girths ? where is your gay bridle.*

12. *Thus it might needs happen, friend, to you that was so proud ?*

13. *Mor.* Many are puffed up in prosperity, and neither remember themselves nor modesty, but because they grow proud in prosperity, they fall into adversity.

14. *I would advise them that seem to be happy, to be wary : for if the wheel of fortune be but turned about, they will find it to be a most miserable kind of misfortune to have been happy.*

15. *This mischief also adds to their unhappiness, they shall be scorned of them whom they scorned : and they whom they have laughed at, will jeer them.*

### 34. Of the Birds and the four-footed Beasts.

1. **T**he Birds had a Battle with the four footed Beasts.

2. *There was love on both sides fear on both sides, and danger on both sides,*

3. *Now the Bat having forsaken her fellows went to the enemies. The Birds get the better, the Eagle being their Captain and Leader.*

4. *And they condemned the runagado Bat. That she should never come again to the Birds, and that she should never fly in the day time.*

5. *This is the reason for the Bat, that she never flies but by night.*

6. *Mor.* He that refuseth to be sharer with his fellows, in adversity and prosperity, shall have no share of prosperity or safety.

*Pretium, inquit, ob stultitiam fero: & is jure aufugit: dolum enim dolum ultus est.*

7. Mor. Odio digna est simulatio, & simulatione capienda.

8. Non est timendus hostis, qui hostem præ se fert, sed qui, cum hostis sit benevolentiam simulat, is demum timendus est, & odio dignissimus.

### 33. De Equo, & Asino.

1. **E**Quus phaleris sellaque exornatus, cum ingenti hinnitu per viam currebat.

2. Currenti autem onustus asellus forte obstat.

3. Equus ira fremebundus, &

————— *Fræna ferox spumantia mandens.*

4. Quid, inquit, tarde & ignave, obstitis equo?

5. Cede, inquam, aut proculcabo te pedibus.

6. Asellus, contrà rudere non ausus, cedit tacitus.

7. Equo autem provolanti, & cursum intendenti crepat inguen:

8. Tum cursu & ostentui inutilis, ornamentis spoliatur, deinde Carrariò tenditur.

9. Postea cum Carro venientem videt asellus, & affatur.

10. Heus bone vir! quid istuc ornati est?

11. Ubi aurata sella, bullata cingula? ubi nitidum frænum?

12. Sic, amice, necesse fuit evenire superbienti.

13. Mor. Plerique in secundis rebus elati sunt, nec sui memores, nec modestiæ: sed, quia prosperitate insulescunt, adversitatem incurrunt.

14. Eos qui videntur felices, monuerim esse cautos; etenim si vota fortuna circumacta fuerit, sentient miserrimum genus infortunii esse fuisse felices.

15. Accedit ad cumulum infelicitatis id quoque mali; contemnentur ab iis quos ipsi contempnere & illudent eis ii, quos ipsi risere.

### 34. De Avibus, & Quadrupedibus.

1. **A**Vibus pugna erat cum quadrupedibus.

2. Utrunque spes, utrinque metus, utrinque erat periculum.

3. Vespertilio autem, relictis fociis, deficit ad hostes. Vincunt aves, duce & auspice Aquila.

4. Transfugam verò Vespertilionem damnant, uti ne ad aves unquam illi sit reditio, uti ne luci unquam sit volatus.

5. Hac causa Vespertilioni est, ut non nisi noctu volet.

6. Mor. Qui cum sociis adversitatis & periculis particeps esse renuit prosperitatis & salutis expers erit.

## 35. Of the Wolf and the Fox.

1. **T**He Wolf, when he had prey enough, lived in idleness.  
The Fox comes to him, and enquires the reason of his idleness.
3. The Wolf perceived, that treachery was intended towards him: he made as though sickness was the reason: he intreated the Fox to go and pray to the gods for him.
4. She being sorry that her cunning did not take, goes to a shepherd, and informs him, That the Wolf's kennel lay open, and that an enemy being secure might be taken at unawares.
5. The shepherd sets upon the Wolf, and kills him.
6. The Fox enjoys the kennel and the prey.
7. But she had but small joy of her roguery; for not very long after the same shepherd took her too.
8. Mor. Envy is an ugly thing, and sometimes also destructive to the author.
9. Horace in the first book of his Epistle saith,  
At others weal an envious man doth fret.  
Sicilian Kings than envy never yet  
Invented greater torments————

## 36. Of the Hart.

1. **A** Hart beholding himself in a clear fountain, he approves of the lofty and branched horns of his forehead: but he condemns the slenderness of his legs.
2. By chance, whilst he looketh on them, and whilst he passeth judgment on them, the Hunter comes upon him: the Hart runs away  
Swifter than arrows, swifter than the wind,  
That drives the clouds.
3. The dogs pursue him as he runs.
5. But when he had entred into a thick wood, his horns were entangled in the boughs.
5. Then at the last he commended his legs, and condemned his horns, which made that he became a prey to the dogs.
6. Mor. We desire things that are to be avoided, and we avoid things that are to be desired.  
The things which do us hurt, please us: and the things which do us good displease us.
8. We desire happiness, before we understand where it is.
9. We look after abundance of wealth, and height of honours: we suppose happiness to be placed in these things, in the which notwithstanding is a great deal of labour and sorrow.
10. That same Lyrick Poet of ours expresseth it handsomely,  
The tallest Pines are over-blown,  
The loftiest Towers are overthrown,  
The highest Hills are smitten down  
With Thunder,

## 35. De Lupo &amp; Vulpe.

1. **L**upus, cum prædæ satis esset, in otio degebat.
2. Accedit Vulpecula, sciscitatur otii causam.
3. Sensit Lupus insidias fieri : simulat morbum esse causam : orat vulpeculam deprecatum ire deos.
4. Illa dolens dolum non succedere, adit pastorem, monet patere latebras lupi : hostem enim securum posse inopinato opprimi.
5. Adoritur pastor lupum, mactat.
6. Illa poritur antro, & præda.
7. Adfuit illi breve sceleris sui gaudium : nam non ita multo post idem pastor & ipsam capit.
8. Mor. Fædæ res invidia est, & ipsi interdum auctori quoque perniciofa.
9. Flaccus Epistolarum Lib. 1.  
*Invidus alterius rebus macrescit opimis.  
 Invidia Siculi non invenerunt tyranni  
 Majus tormentum*

## 36. De Cervo.

1. **C**ervus in perspicuo fonte se conspicatus, Probat prosera frontis & ramosa cornua : sed tibiarum exilitatem damnat.
2. Fortè, dum contemplatur, dum judicat, intervenit venator : fugit cervus.
- Ocyor pilis, & agente nimlas,  
 Ocyor Euro.*
3. Insectantur fugientem canes.
4. Sed cum intrasset condensam sylvam, implicita sunt ramis cornua.
5. Tum demum tibias laudabat, & cornua damnabat, quæ fecere ut præda esset canibus.
6. Asor. Fugienda petimus : petenda fugimus.
7. Placent, quæ efficiunt : quæ conferunt, displicent.
8. Beatitudinem cupimus, priusquam, ubi sit, intelligamus.
9. Optum excellentiam, & bonorum consuetudinem quærimus : in his beatitudinem sitam opinamur, in quibus tamen multum laboris est, & doloris.
10. Pulchrè id significat Lyricum ille noster.  
*Sapius ventis agitur ingens  
 Pinus, & celsa graviore casu  
 Decidunt turres, feriuntque summos  
 Fulmina montes.*



## 37. Of the Viper, and the File.

1. **A** Viper finding a File in a Smyths shop, began to gnaw it.
2. The File smiled saying, What thou fool, what dost thou do ?
3. Thou shalt wear out thy teeth, before thou canst wear me, which am wont to bite of the hardness of the brass.
4. Mor. Be sure to see with whom thou hast to do.
5. If thou whettest thy teeth against one stronger than thy self, thou shalt not hurt him but thy self.

## 38. Of the Wolves and the Lambs.

1. **T**Here was once a covenant betwixt the Wolves and the Sheep, amongst whom there is naturally discord, hostages being given on both sides.
2. The Wolves gave their Whelps, and the Sheep their company of Dogs.
3. Whilst the Sheep were quiet and feeding, the young Wolves set up an howling for the want of their dams.
4. Then the Wolves rushing upon them, cryed out, that their faith and covenant was broken and they pull in pieces the Sheep, that were destitute of the guard of the dogs.
5. Mor. It is folly, if in a league thou deliver the things that keep thee safe, to the enemy.
6. For he that hath been an enemy, hath not yet perhaps ceased to be an enemy : and peradventure he may take occasion to fall upon thee, being deprived of thy safeguard.

## 39. Of the Wood, and the Countryman.

1. **A**T what time also the Trees spake, a Countryman came into a Wood ; he intreated it that he might have leave to get a shaft for his ax.
2. The Wood consented.
3. the Countryman, when his ax was fitted, began to cut down the Trees.
4. Then, and indeed too late, it repented the Wood of its readiness to do a courtesie : it was sorry that it self was the cause of its own destruction.
5. Mor. Have a care to whom thou dost a good turn.
5. There have been many, that after they have received a courtesie have abused it, to the undoing of the bestower of it.

## 40. Of the Members, and the Belly.

1. **T**he foot and the hand once accused the belly, because their gains were consumed by it, that would not work.
2. They bid that it should either take pains, or else that it should not desire to be maintained.
3. It beseeched them, once or twice.
4. Yet the hands deny it sustenance.
5. The belly being empty for want of meat, when all the limbs began to be feeble, then at last the hands would be officious : but that was too late.
6. For the belly being weak for lack of use, refused the meat.

## 37. De Vipera &amp; Lima.

1. **I**N Fabrica offendens limam Vipera, cœpit rodere.
2. Subrisit lima, quid, inquiens, inepte? quid agis?
3. Tu tibi antè *contriveris dentes*, quàm me atteras, quæ duriciem *an* præmordere soleo.
4. Mor. *Etiàm atque etiàm vide, quicum tibi res sit.*
5. Si in fortiorem *dentes acuas*, non illi sed tibi nocueris.

## 38. De Lupis &amp; Agnis.

1. **L**Upis & agnis, quibus natura est discordia, fœdus aliquando fuit, *domis utrinque obsidibus.*
2. Lupi suos catulos; oves canum cohortem dedere.
3. Quieris ovibus ac pascentibus, lupuli matrum desiderio *ululatus edunt.*
4. Tum lupi irruentes fidem fœdusque solutam clamitant, ovesque *canum præsidio* destitutas laniant.
5. Mor. *Inscitia est, si in fœdere tua præsidia hosti tradas.*
6. Nam qui hostis fuit, hostis forsan nondum esse desiit: fortassis & *causam* cepit, cur te *nudatum præsidio* adoriatur.

## 39. De Sylva &amp; Rustico.

1. **Q**uo tempore etiam arboribus suus sermo erat, venit rusticus in Sylvam, rogat ut ad securim suam tollere liceat *capulum.*
2. Annuit sylva.
3. Rusticus, aptata securi, cœpit arbores succidere.
4. Tum, & quidem sero, penituit sylvam suæ facilitatis: doluit seipsam *esse causam sui exitij.*
5. Mor. *De quo bene merearis, vide.*
6. Multi fuerunt, qui, accepto beneficio, in authoris abusi sunt *perniciem.*

## 40. De Membris &amp; Ventre.

1. **P**Es & manus ventrem olim incusarunt, quod ab otioso eo lucra, *is fornum* vorarentur.
2. Jubent aut laborer, aut ali nē petat.
3. Supplicat ille, semel atque iterum.
4. Negant tamen manus alimentum.
5. Exhausto inediâ ventre, ubi cœpere omnes artus deficere, tum manus voluit tandem officiosa esse: verum id serò.
6. Nam venter desuetudine debilis, *citum repulit.*

## Æsop's Fables, English and Latin. Lib. I.

7. So all the Limbs, whilst they envied the belly, died with the belly when it died.

8. Mor. As it is in the society of the members, so is humane society.

9. A member stands in need of a member, and a friend stands in need of a friend.

10. Wherefore we must make use of mutual offices, and mutual labours: neither do riches nor titles of honour sufficiently defend a man.

11. The only and main guard is the friendship of many.

### 41. Of the Ape and the Fox.

1. **A**N Ape intreateth a Fox, that he would bestow a piece of his tail on her to cover her buttocks: for it was a burthen to him, which would be of use and an honour to her.

2. The Fox answers, That he had nothing too much, and that he had rather have the ground swept with his tail, than the Apes buttocks to be covered with it.

3. Mor. There are some that stand in need, and there are some that have too much; yet no rich men have that fashion, to comfort poor men with the superfluous means.

### 42. Of the Stag and the Oxen.

1. **A** Stag running away from the hunter, betook himself into a beast-house: He intreateth the Oxen, that he might lie hid in the cratch.

2. The Oxen said, He could not be safe; for the Master and the servants would be there presently.

3. He said, he was secure, if so be they would not betray him.

4. The servant comes in, and doth not see him hid in the hay, he goes his way out.

5. The Stag begins to be jocund, and to fear nothing.

6. Then one of the Oxen being grave both for his age and advice saith, It was an easie thing to deceive this fellow, that is (as blind as) a Mole: but how thou canst lie hid from our Master, who is (as quicksighted as) Argos,

This is the toil, this is the work.

7. Presently after a while comes in the Master, who, that he might correct the servants negligence, viewing every thing with his eyes, and trying what was in the cratch with his hand, caught hold of the Stag's horns under the hay: He calls upon his servants, they run to him, they enclose the Deer, and take him.

8. Mor. In adversities and dangers lurking places are hard to be found: whether it be because Fortune vexeth poor men, as she begun: or because they being hindred with fear betray themselves through indiscretion.

### 43. Of the Lyon and the Fox.

1. **T**He Lyon was sick, the living creatures came to visit him: only the Fox deferred his service.

2. The Lyon sends a messenger to him with a letter, which wished him to come; saying, That his only presence would be very acceptable to the Lyon, and that there would be no danger why the Fox should fear: for first, the Lion was one that loved the Fox very well, and therefore desired to speak with him.

3. Besides, that he himself was sick and lay by it, so as though he would do him harm.

7. Ita cuncti artus, dum ventri invident, cum ventre pereunte pereunt.
8. *Mor.* Perinde atque in membrorum facietate est, ita se habet societas humana.
9. Membrum eget membro; amicus eget amico.
10. Quare mutuis officiis, mutuis operibus utendum est; neque divitiæ, neque dignitatem apices, hominem satis tueruntur.
11. *Unicum & summum presidium, complurimum amicitia est.*

#### 41. De Simia & Vulpecula.

1. Simia vulpeculam orat, ut partem caudæ sibi donet ad regendas nates; illi enim esse oneri, quod sibi foret usui & honori.
2. Respondet illa, nihil nimis esse: & se malle humanam canda sua verri, quam simiæ nates regi.
3. *Mor.* Sunt qui egent, sunt quibus superest, nulli tamen divitum id moris est, ut re superflua beet egenos.

#### 42. De Cervo & Bobus.

1. Cervus venatorem fugiens, conjecit se in stabulum: boves orat, ut in præteritis latitare liceat.
2. Boves, tutum esse negant: mox enim & dominum & famulum affuturos.
3. Ille securum se esse ait, modò ne ipsi prodant.
4. Intrat famulus, occultum feno non vider, exit.
5. Gestire cervus, & nihil jam timere.
6. Tum unus è bobus, & avo & consilio gravis, Facile, inquit, erat hunc (qui talpa est) fallere, sed ut herum (qui Argus est) lateas.
7. *Hic labor, hoc opus est.*
8. Mox deinde introgreditur herus, qui, ut servi negligentiam corrigat, cuncta lustrans oculis, & præsepe manu tentans, cervum deprehendit sub feno cornua, inclamat famulos, accurrunt, feram conclusura, capiunt.
9. *Mor.* In adversis rebus, periculis, latebræ difficiles sunt inventæ, aut quia miseros, ut coepit, fortuna exagitat, aut, quia ipsi, metum impediti, consilii semet imprudentia produnt.

#### 43. De Leone & Vulpecula.

1. L. Eo ægrotabat, viscebant animalia, unâ officium differente Vulpecula.
2. Ad hanc legatum mitti leo cum epistula, quæ venire admoneat, gratissimam rem ægroto fore ejus unius præsentiam, nec quicquam periculi fore cur vulpecula metuat, leonem enim primum quidem amicissimum esse Vulpecula, ideoque percipere ejus colloquium.
3. Deinde ægrotum esse, & decumbere, ut etiamsi (id quod non er.)

harm (a thing that was not) yet he could not.

4. The Fox writes back, That he desired, that the Lyon might recover, and that he would pray to god for that; but he would not come and see him, for he was affrighted with the foot-steps.

5. Which foot-steps, forasmuch as they are all towards the Lyon's Den, and none from it wards, that matter was a token, that many living creatures went in, but none came out. Horace saith.

6. What once the Fox to the sick Lyon said,  
I will relate: The feeting made me 'fraid,  
Which all look to thee wards, but none look back.

7. Mor. Beware thou do not trust words; unless thou dost take heed, thou shalt often be beguiled.

8. Thou mayst guess at men both by their words and deeds, and by the deeds the words are to be judged.

#### 44. Of the Fox and the Weasel.

1. A Fox being lean with long fasting crept by chance through a narrow hole, into a corn wisket; in which when he had well fed, his teg'd belly hindered him, as he strove to go out again.

2. A Weasel, a good way off seeing her striving, as the last telleth her, If she had a mind to go forth, she should come lean again to the hole, which she got in at when she was lean.

3. Mor. You may see many to be pleasant and chearfull in a mean condition, being void of cares, and free from the troubles of the mind.

4. But if these men become rich, you shall see them to go heavily, and new to shew a merry look, being full of care, and overwhelmed with troubles of the mind.

5. Thus Horace sings this tale in the first Book and seventh Epistle.

A Fox by chance crept through a little hole,  
Into a basket, that had store of grain:  
And having fed, he strove with's belly full,  
To get out thence again, but all in vain.

A Weasel bids him, if he thence would pass,  
Go to the hole lean, as at the first he was.

#### 45. Of the Horse and the Stag.

1. A Horse made war with a Stag.

2. And being beaten at the last out of the pastures, he besought man's help.

3. He comes back with a Man, he goes down into the plain field; and he that was overcome before, is now made Conqueror.

4. But for all this when the enemy was overcome, and brought under, the Stag for himself could not chuse but obey the Man.

5. He carrieth a Rider on his back, and a bridle in his mouth.

6. Mor. Many strive against Poverty, which when it is overcome by fortune and industry, the conqueror's liberty is often lost.

7. For being Lords and Masters of poverty, they begin to serve riches: they are tormentted with the scourges of covetousness, they are held in with the bridle of shyness: neither do they keep a mean in getting, nor dare they a just punishment indeed

velit, nocere tamen non queat.

4. Rescribit vulpecula, Optare se ut Leo convalescat, idq; oraturam superos, cæterum minimè visuram; terreri enim se vestigiis.

5. Quæ quidem vestigia cum omnia sint antro leonis adversa, & nulla averſa, eam rem indicium esse, multum quidem animalium introiſſe, sed exiſſe nullum. *Horatius.*

6. *Olim quod vulpes agroto cauta leoni,  
Respondit, referam; Quia me vestigia terrent,  
Omnia te adversum spectantia, nulla retrorsum.*

7. *Mor. Cave fidem habeas verbis. Ni caveris, ſæpe tibi dabuntur verba.*

8. Capienda est conjectura tum ex verbis, tum ex factis; & ex his, illa sunt judicanda.

## 42. De Vulpecula & Mustela.

1. **V**ulpecula, longâ inediâ tenuis, forè per angustiores rimam ad cumeram frumenti repſit: in quâ cum probè pasta fuit, deinde rurſus tentantem egredi diſtentus impeditur venter.

2. Mustela luctantem procul contemplata, tandem monet, si exire cupiat, ad cavum macra redeat, quò macra intraverat.

3. *Mor.* Videas complures in mediocritate latos esse, arque alacres, vacuos curis, expertes animi moleſtiis.

4. Sin hi divites facti fuerint, videbis eos maſſas incedere, nunquam frontem porrigere, plenos curis, animi moleſtiis obrutos.

5. Hanc fabellam sic *Horatius* canit, lib. I. *Epist.* 7.

*Forè per angustum tenuis Vulpecula rimam.*

*Reſperat in cumeram frumenti: pastaque rurſus  
Ire foras pleno tendebat corpore, frustra.*

*Cui Mustela procul, Si vis, ait, effugere iſtinc,*

*Macra cavum repetas arctum, quam macra ſabiſti.*

## 43. De Equo & Cervo.

1. **E**quis gerebat bellum cum Cervo.

2. Pulsus tandem è pascuis, implorabat opem humanam.

3. Redit cum homine, descendit in campum; victus antea jam fit victor.

4. Sed tamen, hoste devicto & sub jugum missu, ipse victor necesse est ſerviat Homini.

5. Equitem fert dorſo, frangit ore.

6. *Mor.* Dimicant multi contra paupertatem; quâ per fortunam & industriam victâ, sæpe victoris interit libertas.

7. Domini quippe & victores paupertatis ſervire incipiunt divitiis; anguntur avaritiæ flagris, parsimoniæ conhibentur frenis: nec querendi tenent

indeed of coverousness) make use of the means which they have got.

8. *Horace speaks of this, in the first book of his Epistles, and the tenth Epistle.*  
 The Stag did beat the Horse out of the field,  
 Who found himself too weak, but, loath to yield,  
 He crav'd man's help, and underwent the rein;  
 But having quell'd his foe by might and main,  
 The Rider from his back he could not get,  
 Nor bit out of his mouth, but bears them yet;  
 So he that poverty doth strive to flee,  
 Wants, that's than gold more precious, Liberty;  
 The wretch his Master bears; a slave is he,  
 That cannot with a little content be.

#### 46. Of two young Men.

1. **T**wo young-men, make as though they would buy meat at a Cook.  
 2. Whilst the Cook was doing other things, the one snatcheth a piece of flesh out of the basket, and gives it to his fellow, that he might hide it under his cloaths.  
 3. The Cook, as soon as she saw a peice of flesh to be gone out of the basket, began to charge them both of theft.  
 4. He that had taken it away, swore by Jove, that he had nothing; and he that had it swore often that he took nothing away.  
 5. To whom the Cook said, truly the thief now is unknown to me, but he by whom you have sworn saw, and knoweth him.  
 6. Mor. If we do any thing amiss, men do not presently know it; but God, who sitteth above the heavens, and beholdeth the bottomless depth, seeth all things.  
 7. Which if men do but consider, they will sin more closely and warily.

#### 47. Of the dog, and the Butcher.

1. **W**hen a Dog had stoln a piece of flesh from a butcher in the shambles, he ran presently away with it as fast as he could.  
 2. The Butcher being daunted with the loss of the thing, at the first held his peace; afterwards, when he came to himself, he called to him thus a great way off, O thou arrant thief, run secure thou maist without any danger, for thou art sure now, because of thy swiftness; but hereafter thou shalt be watched more narrowly.  
 3. Mor. This fable signifieth, that almost all men become then at last more wary, when they have sustained loss.

#### 48. Of the Dog, and the Sheep.

1. **A** Dog commenced an action against a sheep, bawling that she ought him a loaf which he lent her.  
 2. The Sheep denyeth the Action.  
 3. The Kite, the Wolf, and the Vulture are sent for; they affirm the thing.  
 4. The sheep is cast; the dog taketh her away hastily, and fleath her be-  
 cast.  
 5. Mor. Both every one knows, and this little tale doth very well teach, very many are over-born by false witness-bearing.

modum, nec (iusto quidem averitia supplicio) partis rebus audent uri.

8. De hac re Horatius. lib. I. Epistolarum 10. Epist.

*Cervus equum pugna melior, communibus herlis*

*Pellebat, donec minor in certamine longa*

*Imploravit opes hominis, frenumque recepit.*

*Sed postquam victor violens discessit ab hoste,*

*Non equitem dorso, non frangum depulsi ore.*

*Sic, qui pauperiem veritus, potiore metallis*

*Libertate caret, dominum vehet improbus, atque*

*Serviet aeternum, quia parvo nesciat uti.*

#### 46. De duobus Adolescentibus.

1. **A**dolescentes duo opsonium apud coquum sese empturos simulant.

2. Coquo alias res agente, carnem alter è canistro arripit: dat socio, ut sub veste occulat.

3. Coquus subreptam sibi carnis partem ut vidit, furri utrumque coepit insimulare.

4. Qui abstulerat, per Jovem nihil habere: is verò qui habuit, nil se abstulisse identidem pejerat.

5. Ad quos, *Me quidem*, inquit coquus, *fur nunc latet*: sed is inspexit, is *Ecce*, per quem jurastis.

6. *Mor.* Si quid peccavimus, id statim non sciunt homines: at Deus omnia videt, qui sedet super coelos & struètur abyssos.

7. *Quod si cogitent homines, suppressis prudentisque peccabitur.*

#### 47. De Cane, & Laniò.

1. **C**anis in macello, cùm laniò carnem abstulisset, in pedes sese continuo, quantum potuit coniecit.

2. Lanius, *jactura rei percussus*, primùm tacuit: deinde *animum recipiens*, sic procul acclamavit, *O furacissime curre tutus, impunè tibi licet, tutus enim es nunc ob celeritatem*; posthac autem *cautius observaberis*.

3. *Mor.* Hæc fabula significat, plerosque omnes tum demum fieri cautiore, ubi damnum acceperint.

#### 48. De Cane, & Ove.

1. **C**anis ovem in jus vocat, panem ex matuo debere clamitans.

2. *Illà it inficiat.*

3. *Milvus, Lupus, Vultur* accersuntur; rem affirmant.

4. *Damnatatur Ovis*, damnatam canis rapit ac deglubit.

5. *Mor.* *Falsis Testimoniis opprimi* quamplurimos, tum *nemo nescit*, tum hæc quàm optime docet fabellula.



## 49. Of the Lamb and the Wolf.

1. **A** Wolf met a Lamb that kept company with a He-goat: he ask'd him, *Why having left his Dam, he rather followed a stinking He-goat; and persuades him, that he would go again to his Dam's dugs, that strutted out with milk; hoping that so it will come to pass that he should pull him in pieces, being drawn aside.*

2. *But he said, O Wolf, my Dam committed me to him: an especial care to look after me is committed to him. I must obey my parent rather than thee, who desirest to draw me aside by these words, and by and by to pull me in pieces, being drawn aside.*

*Mor. Do not trust all men, for many, whilst they seem to be willing to do others good, consult for themselves in the mean time.*

## 50. Of a young-Man and a Cat.

1. **W**hen a young Man took delight in, and loved a Cat, he wearied Venus with intreaties, that she would turn the Cat into the shape of a woman.

2. Venus pitied and heard him when he prayed: There is made a change of the shape, which liked the young man, being deeply in love, very well. Forsooth, she was all pretty sappy, all pretty white, all pretty handsome.

3. And not very long after, the goddess, desiring much to try whether the Cat had changed her manners also with her body, lets in a little mouse, drawn through the little Court.

4. There befell a thing that very much deserved laughter and sport.

5. The little woman presently makes after the little beast, when she saw her.

6. Venus taking it ill changed the woman's look into a Cat.

7. Her hands to feet, her arms to thighs turn'd thus,

*A tail is added, and she's made a Puss.*

8. *Mor. They change the air, not mind, that o'er-sea run.*

9. *And it is too hard a thing to leave the things one is used to.*

10. *Horace saith:*

*Though Nature with a fork thou dost expell,*

*Yet will it still recoil.*

## 51. Of the Husband-man and his Sons.

1. **A** Husband-man had a great many young men to his Sons, and they were at discord amongst themselves; whom the father striving to persuade to love one another, when he had laid down a bundle of sticks, he bids every one severally break it, as it was tied together with a short Cord.

2. The weak youths strive in vain.

3. The father looseth it, and gives to every one a little rod; which when every one, according to their little strength, easily brake, he said, O little sons, no body will be able to overcome you, if you hold thus together.

4. *But if you will wound one another, and make civil war, ye will be at the last a prey to the Enemies.*

5. *Mor. This Apologue teacheth, that small means increase by concord, great means waste to nothing by discord.*

## 49. De Agno & Lupo.

1. **A**gno comitanti caprum lupo fit obviam: rogitat, cur, relicta matre, *olidum* potius sequatur *hircum*: suadetque ut ad *distensa* lacte matris *uber*a redeat: sperans ita fore, abductum ut laniet.
2. Ille verò, Mater me, O Lupo, inquit, huic commisit: huic summa cura servandi data est: parenti potius quam tibi obsequendum, qui me seducere istis dictis postulas, subductum mox discerpere.
3. Mor. *Noli omnibus fidem habere: multi enim, dum aliis videntur velle prodesse, sibi interdum consulant.*

## 50. De Adolescente & Cato.

1. **C**um adolescentem quidam in deliciis amoribusque usurpasset catum, *Venerem* precibus fatigavit, ut catum in foeminam transfiguraret.
2. Commiserescit & audit orantem *Venus*: fit metamorphosis, quæ adolescenti miserè amanti perplacuit: nempe, *rota succi plenula, tota candidula, tota elegantula.*
3. *Nec vero ita multo post, percipient experiri Dea, nunquid catus cum corpore mutasset & mores, per impluvium immittit maniculum.*
4. *Ibi risu prorsus atque ludo res digna accidit.*
5. *Conspectam illico bestiolam insequitur muliercula.*
6. *Venus indignans, foeminæ vultus in catum mutavit.*
7. *Cum pedibusque manus, cum parvis brachia mutat Cruribus: & cauda est mutatis addita membris.*
8. Mor. *Catum non animum mutant, qui trans mare currunt.*
9. *Nimisque difficile est, affueta relinquere.*
10. Horat.

*Naturam expellas furca licet, usque recurret.*

## 51. De Agricola & Filiis.

1. **C**omplures habebat agricola adolescentulos, iique inter se discordes fuere: quos pater elaborans trahere ad mutuum amorem, apposito *fasciculo*, iubet singulos brevi *circundatum* *funiculo* effringere.
2. *Imbecilla nequicquam conatur etatula.*
3. Solvit pater, redditque singulis virgulam; quam cum pro suis quisque *vireculis* facile frangeret, O, inquit, filii, *sic concordet, vos vincere poterit nemo.*
4. Sed si *mutua* vulneritis *savire* vulneribus, atque *intestinum* *agitare* bellum eritis tandem præda hostibus.
5. Mor. Docet hic *Apologus*, *Concordia* *parvas* res *crefcere*, *discordia* *magnas* *dilabi*.

## 52. Of the Country-Man and the Horse.

1. A Country-man brought along the way a lere horse, and an ass soundly laden with fardels.
2. The little ass being weary, intreats the horse, that he would help him with his loading, if he would save his life.
3. The Horse saith, He would not do it.
4. The little Ass at the length, being tired with the weight of his pack, lyeth down and dyeth.
5. His Master layeth all the load, and the skin of the dead ass too, upon the Horses back.
6. With which, when he was pressed down, he saith, O me poor wretch, I am now thus tormented according to my own desert, who would not ere-while help the ass, that was over laden.
7. Mor. We are admonished by this tale, to help our friends that are oppressed.
8. Our Country (saith Plato) challengeth a part of our birth to it self and our friends a part.

## 53. Of the Collier and the Fuller.

1. A Collier invited a Fuller to dwell with him in one house,
2. The Fuller saith, My friend, that is neither pleasure nor profit to me, for, I greatly fear, lest what I wash clean, thou mayest make as black as a coal is.
3. Mor. We are admonished by this tale, to walk with blameless persons, we are admonished, to avoid the company of wicked men, as a plague.
4. Company, saith Campanus, draws men, and acquaintance also icreweth into mens behaviour; and every one becometh just such, as they with whom he converseth.

## 54. Of the Fowler and the Ring-dove.

1. A Fowler went a birding; he seeth a Ring-dove a great way off, making her nest in a very high tree; he makes haste: Lastly, he lays wait to her; he treads upon a snake with his heel.
2. He stung him.
3. He being affrighted with the sudden harm, saith, Woe is me, poor man! whilst I lye in wait to deceive another, I my self am utterly undone.
4. Mor. This little tale signifieth, that they are sometimes beguiled by their own crafts, who attempt alteration in a State.

## 55. Of a Trumpeter.

1. A Trumpeter was taken by the Enemies, and led away.
2. He trembled, and besought them to spare a harmless person: He said that he, for as much as he never bare any arms, except a Trumpet, could not indeed kill a man, much less would he.
3. They on the contrary spake roughly against him, both with a cruel mur-

## 52. De Rustico &amp; Equo.

1. **R**usticus equum vacuum, asinumque sarcinulis egregie onustum producit ad viam.
2. Defessus asellus equum, sibi onera ut adjuvet, orat, si saluum velit.
3. Negat facturum equus.
4. Asellus tandem sarcina pondere gravatus procumbit, moritur.
5. Herus omne onus, mortui quoque aselli corium, in equi dorsum reclinat.
6. Quibus cum ille deprimeretur, Me miserum! inquit, merito meo sic nunc excrucior, qui dudum laboranti asino opitulari nolui.
7. *Mor.* Monemur hac fabula, ut oppressis subveniamus amicis.
8. Ortus nostri (inquit Plato) partem sibi patria vendicat, partem amici.

## 53. De Carbonario &amp; Fullone.

1. **F**ullonem invitabat carbonarius, ut secum in unis adibus habitaret.
2. Fullo, non est, inquit, mi homo, istud mihi vel ardi, vel utile, vereor enim magnopere ne quæ ego eluam, tu reddas tam atræ quam carbo est.
3. *Mor.* Monemur hoc Apologo, cum inculpatis ambulare, monemur sceleratorum hominum consortium, velut pestem quandam, devitare.
4. Trahunt (inquit Campanus) hominum sodalitia, commercia etiam in mores penetrant, & perinde quisque evadit, ut ii quibuscum versatur.

## 54. De Aucape &amp; Palumbo.

1. **I**t venatum auceps videt nidulantem procul in altissima arbore palumbum adproperat, denique insidias molitur, premit calcibus anguem.
2. Hic mordere.
3. Ille, improvise exanimatus malo, Me miserum! inquit, dum alteri insideor, ipse dispero.
4. *Mor.* Significat hæc fabella, nonnunquam eos suis artibus circumveniri, qui res novas moluntur.

## 55. De Buccinatore.

1. **B**uccinator quidam ab hostibus capitur, abducitur.
2. Trepidare ille, supplicare ut parcat innoxio: se, quando nihil armorum unquam præter unam buccinam gesserit, hominem ne potuisse quidem occidere, nedum voluisse.
3. Illi contra murmure, tum sævo tum verberibus, intonant.

4. *Thou Rogue, thou hadst as good say nothing; thou dost hurt most of all, and thou shalt now be hanged here: because whereas thou (as thou confessest) art unskilled in military affairs, thou stirrest up, and settest on other mens courage.*

5. *Mor. Some offend most grievously who advise Princes, that are otherwise prone enough to mischief, to do unjustly, and do buz into their ears some such words as these.*

6. *What do you make any question? Have you forgot that you are a Prince? May not you do what you list? You are greater than the Law: The name of a Law-breaker can scarce light upon you, who do bear sway even over the Laws themselves.*

7. *Your Subjects have nothing which is not yours. You are able both to save and to destroy. It is lawfull for you, to make him wealthier, or more honourable, whom you think good. It is lawful for you to take away his wealth and honour when you please.*

8. *Some things condemn or commend other men: Every thing will be very commendable for you.*

### 56. Of the Wolf and the Dog.

1. *A Wolf meets a Dog, as it chanced, in the wood, before it was light; he asketh him how he doth, he is glad to meet him: and at the last asketh him how he came to be sick.*

2. *To whom he said, my Masters care hath done this: for my Master cherisheth me, when I fawn upon him, I am fed from my Masters most fine Table, I never use to sleep in the open air; and besides, it cannot be said how all the family make much of me.*

3. *Truly saith the Wolf, thou art very happy, Dog! that hast light upon such a kind and gentle Master, with whom, O I could wish too, that I might dwell: then no living Creature in the world should be more happy than I.*

4. *The Dog, seeing the Wolf to be very desirous of a new condition, promiseth that he would bring it about, that he should find some respect from his Master, so he would but abate some of his old fierceness, and undergo service.*

5. *He is resolved: It pleased the Wolf to walk along to the farm-house: they have a great deal of very pleasant discourse upon the way.*

6. *And afterward when it grew light, the Wolf espying the Dogs neck worn bare, said, O Dog, what ails that neck of thine, with the hair all off it?*

7. *I used, said he, being somewhat fierce, to bark at, and sometimes to bite strangers as well as friends: and my Master, not enduring that, did often beat me, forbidding me withal to set upon any but a Thief or a Wolf.*

8. *I am overmastered and made more mild, by being thus beaten, and I have kept this mark of my inbred churlishness.*

9. *The Wolf, when he heard this, saith, I will not buy thy Masters friendship at such a rate.*

10. *Therefore farwel, Dog, with that slavery of thine: my own liberty is better for me.*

11. *Mor. It is more desirable to be master in a mean cottage, and to eat brown bread, than to enjoy dainty cheer in a stately palace, and to be liable to danger and live in fear.*

12. *For liberty is banished out of a great house, where wrong must be taken and passed over in silence.*

4. Nil agis, scelus, maximè nocēs; atque nunc hīc trucidabere: quōd cum ipse (ut fateris) sis rei militaris imperitus, cornu isto tuo aliorum excitas evibrāsque animos.

5. Mor. Gravissimè peccant nonnulli, qui, ad mala aliqui satis promissis principibus, ut iniquè agant, consulunt, atque hujusmodi quadam ad illorum aures occurrunt.

6. Quid etiam dubitas? An te principem esse oblitus es? An non tibi quod lubeat, licet? Tu legibus major: In te legirupa nomen cadere haud potest, qui ipse etiam dominaris legibus.

7. Tui nihil possident, quod tuum non sit. Tu potes & servare & perdere. Tibi fas est opibus dignitatēque augere, quem visum sit. Fas est, ubi libuerit, adimere.

8. Mor. Alios alia vel damnant, vel commendant: Tibi nihil non honestissimum futurum.

## 56. De Lupo & Cane.

1. L. Upus cani ante lucem in sylvā forte fortuna sit obviam: salutat, adventum gratulatur: denique rogat, quo pacto tam sit nitidus.

2. Cui ille, Herilis cura hoc efficit: herus me blandientem sibi demulcet, de mensa pastor herili nitidissimā, nunquam sub dio dormio; tuus universa familia dici non potest quā sim gratus.

3. Næ tu, inquit lupus, multo es felicissimus, O canis! cui tam benignus & comis contigit herus, quocum O utinam commorari & mihi liceat: nullum me animalium esset uspiam fortunatius.

4. Canis, novi status cupidissimum videns lupum, effecturum se pollicetur, ut hæreat in parte aliqua apud herum, modo de pristina ferocia, aliquid remittere, & servitudinem fervire, velit.

5. Stat sententia: Lupo libitum est deambulare ad villam: sermones edunt in itinere prorsus jucundissimos.

6. Postea verò cum illuxit, contritum canis collum videns lupus, Quid sibi vult, inquit, O Canis, tua isthac prorsus depilata cervix?

7. Solebam, inquit ille, feroculus, notis pariter & ignotis allatrare, obmordereque nonnunquam: Id agrè ferens herus, crebris me tundebat verberibus, prohibens etiam nè quem præter furem lupūmq̃ue adorerer.

8. Ego sic vapulando victus sum, & mitior factus, hocque genialis sedit servavi signum.

9. Lupus, hoc audito, Ego, inquit, heri tui amicitiam tanti non emo.

10. Vale igitur, O canis, cum tuā isthac servitute: mihi mea potior est libertas.

11. Mor. Optabilis est humili casa dominam esse, & panem atrum vorare, quam in amplissima regia apiparis mensis frui, & obnoxium trepidumque degere.

12. Nam, libertas sublimi exulat aulā, ubi accipienda venit, & missanda injuria est.

## 57. Of the Husband-Man and the Dogs.

1. **A** Husbandman after he had wintered a good many days in the Country began at the last to want necessaries; he killed his sheep, and after a while his she goats: and last of all, he kills his oxen too, that he might have something where withall to maintain his body, that was almost famished.

2. When the Dogs saw that, they resolved to save themselves by running away; for they should live no longer, seeing their Master did not so much as spare the Oxen, whose labour he made use of in doing his Country-work.

3. *Mor.* Have a care into what house you put your self for wages.

4. Some Masters are very unkind.

5. For many now a days are grown so mad, that they are ready to kill even their servants, for any misfortune, harm or damage.

## 58. Of the Fox and the Lyon.

1. **A** Fox, which was not used to the Lions fierceness, having by chance seen that Living Creature once or twice, did tremble and run away.

2. As soon as ever the Lion came and met him the third time, the Fox was so far from fearing any thing, that he went boldly to him, and saluted him.

3. *Mor.* Use makes us all more bold, even towards them whom we durst scarce look at before.

## 59. Of the Fox and the Eagle.

1. **A** Fox's Cub ran abroad; being caught by an Eagle, it calls to its dam to help it.

2. She runs, and entreats the Eagle, that he would let go her Cub, being taken prisoner.

3. The Eagle, having got a prey, lieth to her young ones.

4. The Fox pursueth her with a fire stick which she snatcht up, as though she would burn down her strong hold.

5. As soon as ever she had climbed up the tree, she saith, and now then defend thy self and young one if thou canst.

6. The Eagle trembling whilst she feared her house burning said, Spare me and my young ones, and I will restore whatever I have of thine.

7. *Mor.* By the Eagle understand men of a powerfull and daring Spirit, by the Fox understand poor folks, whom rich folks endeavour all alike, to cavil with, and revile.

8. But, seeing the Pismires also have their spleen, those weak people sometimes do handsomely revenge a wrong which they have received.

## 60. Of the Husband-man and the Stork.

1. **W**hen the cranes and geese ate up the sown Corn, the Country man set a snare for them: the Cranes were taken, and the Geese were taken, and a Stork also was taken.

57. *De Agricola & Canibus.*

1. **A**gricola cum ruri *pluviosos hyemasset dies*, cepit tandem *necessarium rerum penuriam laborare*: interfecit oves, mox & capellas, postremo boves quoque; *ut habeat quo inedia penè exhaustum corpusculum sustentet.*
2. *Id videntes canes, salutem fugam querere constituunt*; sese enim non vi-turos diutius, quando nè *bobus quidem*, quorum in opere rustico faciendo ute-batur operam, pepercit herus.
3. Mor. *In quam domum mercedis gratiam te tradas, vide.*
4. *Nonnulli inhumanissimi sunt heri.*
5. Multi enim hodie eò dementia prolabantur, ut vel servos infortunio malo, & damno libenter mactent.

57. *De Vulpe & Leone.*

1. **V**ulpecula qua leonis immanitatem insuetam habebat, semel atque iterum id fortè animal contemplata, trepidare & fugitare.
2. *Cum jam tertio obtulisset sese obviam leo, tantum absuit, ut metuerit quicquam vulpes, ut confidenter illum adierit, salutaveritque.*
3. Mor. *Omnes nos consuetudo audaciores facit, vel apud eos quos antea aspicere vix ausi fuimus.*

59. *De Vulpe & Aquila.*

1. **V**ulpecula proles foras excurrerat, ab Aquila comprehensam matris fidem implorat.
2. Accurrit illa; ut captivam prolem dimittat, Aquilam rogat.
3. Aquila, *nata predam, ad pullos subvolat.*
4. Vulpes, *correpta face, quasi illius munitiones incendio absumptura esset, insequitur.*
5. Cum jam arborem ascendisset, Et ipsa nunc te, inquit, tuosque si potes, tuere.
6. Trepidans aquila incendium dum metuit, Parce, inquit, mihi parvisque liberis; *num quicquid habeo, reddidero.*
7. Mor. Per Aquilam, *potentis atque audacis animi homines intellige*; per vulpem, *pauperem, quos calumniis premere, contumeliasque afficere divitibus aque studium est.*
8. Verum, quando est sua & formicis ira, impotentes ii acceptam inter-dum probe ulciscuntur injuriam.

60. *De Agricola & Ciconia.*

1. **G**ruibus anseribusque *sata depascentibus, laqueum pratendit rusticus*: capiuntur grues, capiuntur anseres, capitur & ciconia.
2. *Suppli.*



2. She beg'd hard for her self, crying out, that she was one that did no hurt, and was neither crane nor goose, but the best of all birds, because she used always to do all that ever she could for her father, and to maintain him when he was very aged.

3. None of these things, quoth he, are unknown to me; but, forasmuch as we have taken thee with them that did hurt, thou shalt die likewise with them.

4. Mor. He that committeth a naughty fact, and he that keepeth company with them that are naughty, are punished both alike.

### 61. Of the Cock and the Cat.

1. A Cat came to eat up a Cock; and having not reason enough to do him hurt, he begins to accuse the Cock, saying, That he was a bird that troubled others with his noise, because he wak'd men when they were asleep in the night, with such a shrill voice.

2. He said, he was innocent, seeing he thus called up men to their work.

3. The Cat in the mean time spake earnestly against him; Thou Villain, thou hadst as good do nothing; thou liest with thy mother, and dost not refrain from thy sister.

4. When the Cock endeavoured to clear himself of that too, the Cat going on still in a rage, saith, Nettler shall this avail any thing; I will pull thee all in pieces to day.

5. Mor. William Gauden saith, It is an old saying, One may quickly find a stick to beat a dog withal.

6. A naughty man, if he list, will undo you, whether by right or wrong.

### 62. Of the Shepherd and the Husband-men.

1. A Boy kept sheep in an open meadow: and when he cryed out in jest many times, that the Wolf was there, he raised the husbandmen on all sides.

2. Whilst they, having been too often made fools of, do not come to help him, when he craved their aid in good earnest, the sheep became a prey to the Wolf.

3. Mor. If any one be used to lie, he will scarcely be believed, if at any time he shall begin to tell the truth.

4. That jest in Horace, in the seventeenth Epistle of his first Book concerning Planus the jester, is very like to the foregoing Apologue.

5. He that was once befooled, will not assay,

To help lame Planus up in the cross-way,

Though many a tear he shed, and do protest

By his god *Apis*, I am not in jest:

Believe me, stony hearts, and your help lend

To one that's lame. Get some to help thee, friend,

That knows thee not, thy neighbours all do cry,

We know thy cheats, and for us thou maist lie.

### 63. Of the Eagle and the Crow.

1. A Eagle flew down from a very high rock, upon the back of a Lamb.

2. The Crow seeing that, thinks it fine sport, like an ape, to imitate the Eagle;

2. *Supplicat illa, innocentem sese clamitans: & nec gruem nec anserem esse, sed avium omnium optimam, quippe quæ paremî sedulo semper inservire, eundemque senio confectum alere contueverit.*

3. *Horum, inquit, nil me fugit; verum, cum noctentibus postquam te cepimus, cum eis quoque morieris.*

4. *Mor. Qui flagitium committit, & is qui impuris se adjungit socium, pari penâ plectuntur.*

## 61. De Gallo & Cato.

1. *V*enit ad Gallum comædendum Catus; non satis autem habens ad nocendum *causa*, gallum criminari occipit, obstreperam esse avem dictitans, utpote quæ voce tam acuta noctu dormientes homines experefaciat.

2. *Ille se innocentem ait, cum sic exciset ad opera mortales.*

3. *Catus interea insonat; Nil agis, scelestè; cum matre rem habes, nec à sorore abstines.*

4. *Id gallus quoque cum expurgare niteretur; Nec hoc, inquit, perseverantius sapiens Catus, quicquam faciet; tu mihi hodiè discerperis.*

5. *Mor. Vetus dictum esse ait Guil. Gaudamus, Ut canem dedas facile inveniri baculum.*

6. *Malus, si libitum fuerit, quo jure quaque injuria, te precipitem dabit.*

## 62. De Opilione & Agricolis.

1. *P*uer editiore pratulo oves pascebat, atque per jocum tæque quatèrque lupum adesse clamitans, agricolas undique exciebat.

2. *Illi sapius illusi, seridò auxilium imploranti dum non subveniunt, sunt oves prada lupo.*

3. *Mor. Si mentiri consueverit quispiam, huic si quando verum narrare occideris, hand facile habebitur fides.*

4. *Superiori Apologo finitimus est ille, apud Horat. lib. 1. Epist. 17. de Plano scurrâ, jocus.*

5. *Nec, semel irrisus, trivis attollere curat  
Fracto crure Planum, licet illi plurima manet  
Lachryma; per sanctum juratus dicat Osirim,  
Credite, non ludo; crudeles tollite claudum,  
Quare peregrinam, vicinia rauca reclamat.*

## 63. De Aquila & Corvo.

1. *R*upe editissima, in agni surgum devolat Aquila.

2. *Videns id Corvus, imitari, velut simia, gessit Aquilam; in arctis  
vellus*

*Eagle ; he lets himself down upon a ram's fleece ; being let down, he is made fast by the feet ; being fastened by the feet, he is caught : being caught he is thrown to the boys.*

3. Mor. *Let every one esteem himself, not by others, but his own worth.*
4. *Take measure of thy self by thy own foot, saith Horace.*
5. *Desire that, and attempt that, which thou art able to perform.*

#### 64. Of the Envious Dog and the Ox.

1. **A** Dog lay in a rack of Hay.
2. *An Ox came to eat.*
3. *The Dog rousing himself up, hindred him.*
4. *The Ox saith, a mischief on thee, with that envy of thine, who neither dost eat the hay thy self, nor suffereest me to eat.*
5. Mor. *A great many are of that disposition, that they envy to another that which they cannot attain to for want of understanding.*

#### 65. Of the Jack-Daw and the Sheep.

1. **A** Jack-daw chattered upon a Sheep's back.
2. *The Sheep said, if thou shouldst so chatter to a dog, thou shouldst have some mischief done thee.*
3. *But the Jack-daw said, I know over whom I insult ; I am troublesome to them that are quietly disposed and friendly to them that are fierce.*
4. Mor. *Bad men are always ready to contest with a weak and honest man.*
5. *Every one that is most innocent, is dashed against the ground, but no body crieth out against a mischievous and hasty man, in his own hearing.*

#### 66. Of the Peacock and the Nightingale.

1. **T**he Peacock complaineth to Juno, the sister and wife of great Jupiter, that the Nightingale sang sweetly, but that she was laughed at by every body, for her hoarse squawling.
2. *To whom Juno made answer, Every one hath his gift from god : the Nightingale far exceedeth in singing, and thou in feathers : It becometh every one to be content with his own lot.*
3. Mor. *Let us thankfully accept what God hath given us, and not seek greater matters.*
4. *God doth nothing rashly.*

#### 67. Of the old Weasel and the Mice.

1. **A** Weasel, wanting strength by reason of his old age, was not now able to follow after the mice, so as he was used to do : he begins to devise a cunning trick, he hides himself in an heap of meal, thus hoping, that he might hunt without any labour.
2. *The mice run to him, and whilst they have a mind to eat the meal, they are all every one devoured by the Weasel.*
3. Mor. *Where one is destitute of strength, he hath need of wit.*
4. *Lylander the Lacedemonian, was ever and anon wont to say, that the Fox's*

*vellus se demittit, demissus impeditur, impeditus comprehenditur, comprehensus projicitur pueris.*

*Mor.* Non aliorum, sed sua se quisque virtute æstimet.

4. *Tuo te pede metire, inquit, Horatius.*

5. *Id velis, id tentes, quod possis.*

#### 64. De Cane invido & Bove.

1. *PRæsepi fani pleno decumbebat canis.*

2. *Venit bos ut comedat.*

3. *Ille sese surrigens, prohibere.*

4. *Bos, Dii te cum isthac invidia perdant, inquit, qui nec fano vesceris, nec me vesci sinis.*

5. *Mor.* *Eo sunt ingenio plerique, ut aliis invideant quod ipsi mentis inopia assequi nequeant.*

#### 65. De Cornicula & Ove.

1. *STrepitat in oviculæ dorso cornicula.*

2. *Ovis, Cani, inquit, si sic obstreperes, ferres infortunium.*

3. *At cornicula, Scio, inquit, quibus insultem; placidis molestæ, saviis amica.*

4. *Mor.* *Impotenti & sincero perpetuò est cum malis parata certatio.*

5. *Illiditur solo innocentissimus quisque; nocentis verò, ac præferocis hominibus aures obstreperit nemo.*

#### 66. De Pavone & Luscinia.

1. *PAVO apud summi Jovis sororem & conjugem Junonem, queritur, lusciniam suave cantillare: se ob rancam ravam ab omnibus irrideri.*

2. *Cui Juno, Dos sua à diis cuique: luscinia cantu, tu plumis longe superas: unumquemque sua sorte decet esse contentum.*

3. *Mor.* *Quæ dii largiuntur, grato sumamus animo, neque majora queramus.*

4. *Superi temerè agunt nihil.*

#### 67. De Mustela senicula & Muribus.

2. *MUSTELA, præ senio viribus carens, mures jam, ita ut solet, insequi non valebat; meditari coepit dolum; in farinula colliculum se illatebræ, sic sperans fore, ut citra laborem veneret.*

2. *Accurrunt mures, & farinam esitare dum cupiunt, ad unum omnes à mustela vorantur.*

3. *Mor.* *Ubi viribus quispiam destitutus fuerit, ingenio opus est.*

4. *Lysander Lacedæmonius subinde dicere solebat; Quo non pervenit locum*

fur was to be eked to that, where the Lions skin would not reach.

5. Which you may express more clearly thus, where down right dealing cannot prevail, sleight must be used.

### 68. Of the Country-man and the Apple-tree.

1. **A** Country-man every year got very well relisht Apples off an Apple-tree, which he had in a Close hard by: he presented the choicest to his Master, that was a Citizen: who being taken with the incredible sweetness of the apples, removed the apple-tree at the last to his own home.

2. The tree being very old, withered all on a suddain; and there the apples, as well as the apple-tree, were lost.

3. Which when it was told to the Master of the house, he said, Alas, it is an hard matter to remove an old tree; it had been enough, and too much (if I had known how to bridle mine appetite) to pluck the fruit from the boughs.

4. Mantuan hath thus expressed this little tale in verse.

A Country-man some sweetings pull'd,  
And to his Lord them gave;  
Who, much delighted with the fruit,  
The tree near home would have.

But it being old, soon withered,  
And with it's Apples dy'd:

Alas, 'tis no removing trees

Thus old, the good man cry'd.

5. Mor. Such men are fools, that are too wise,

And things not fit require:

But he is wise, that wotteth how,

To curb his own desire.

### 69. Of the Lyon and the Frog.

1. **A** Lyon thought he heard a noise, he started at it; he stood still, not without trembling, expecting some great matter.

2. At the last, a little Frog came out of the water.

3. The Lyon having laid aside his fear, made haste, and trode the little beast under his feet.

4. Mor. This little tale forbiddeth vain fears, as doth that tale concerning the labour of the Mountains, translated by William Gaudane.

### 70. Of the Pismire.

1. **A** Pismire being thirsty, comes to a spring to drink; she falls by chance into the spring-well, a Pigeon helps her a good way off, by throwing a bough out of the tree; the Pismire getting upon the bough is saved.

2. A Fowler comes, that he might catch the Pigeon, the Pismire doth not suffer him, she bites the Fowler by the Foot, and the Pigeon flies away.

3. Mor. This fable teacheth us very well, that we must requite courtesies

as to us.

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*leonina pellis, vulpinam, assuendum esse.*

5. Quod sic lucidius dixisti, *Ubi vitrum non satis potest, adhibenda est astutia.*

### 68. De Rustico & Mulo.

1. Rusticus quidam ex mulo, quam in proximo habebat agello *sapidissima* quotannis legebat *poma*: heros lecta donabat urbano, qui, illectus *incredibili* poscorum dulcedine, malum tandem ad se transtulit.

2. Ea veterrima repente exaruit, atque ibi *poma pariter & malus* perire.

3. Quod cum in patrifamilias nuptiae gerer, *Hec! difficile est*, inquit, *annosam* transplantare arborem, satis superque fuerat (si *frangas, mea novissem* imponere cupiditati) *fructus* ramo decerpere.

4. Hanc fabellam sic *Mantuanus* cecinit.

*Rusticus ex malo dulcissima poma legebat,*

*Unde dare urbano dona solebat hero.*

*Ast herus, illectus fragum dulcedine, malum*

*Transtulit in laribus proxima rura suis.*

*At quia malus erat senior, translata repente*

*Aravit, & proles cum genitrice perit.*

*Hec! male transfertur, senio cum induruit arbor,*

*Inquit herus: superat corpore poma satis.*

5. Mor. *Qui nimium sapiunt, atque inconcessa sequuntur,*

*Despiciant; cohibet qui sua vota, sapi.*

### 69. De Leone & Rana.

1. A udire vocem visus Leo, *profluit*, substitit non sine trepidatione, *magni* quippiam expectans.

2. Egreditur tandem aquis ranula.

3. Leo deposito metu adproperans, *bestidam* praeulcat pedibus.

4. Mor. Vetat hic Apologus inanes timores, ut illa à *Guiljelmo Gandano* versa fabula, de partu montium.

### 70. De Formica:

1. Sitiens venit ad fontem ut biberet formica, incidit forte in puteum, o-  
pikulatur eminens, ex arbore dejecto ramo; columba: Ramiun con-  
fiscendens formica, servatur.

2. Adest, columbam ut capiat, auceps; non finit formica, ancipis pedem  
arripit mordicus; avolat columba.

3. Mor. Docet haec fabula praeclare, Meritis rescendendam esse gratiam.

## 71. Of the Peacock and the Magpy.

1. **W**hen the Nation of the birds roved up and down at their own liberty, they wished they might have a King given them.
2. The Peacock thought himself as worthy as the best to be chosen, because he was the fairest.
3. When he was chosen to be King the Magpy saith, O King, if the Eagle begin stoutly to pursue us, as she is wont, whilst you reign, how will you drive her away? How will you do to save us?
4. Mor. The shape is not so much to be looked at in a Prince, as the strength of body; he hath need of discretion.

## 72. Of the Sick-man and the Physician.

1. **A** Physician had a sick man in cure, but he died at the last.
2. Then saith the Physician to his kinsfolks, This man died through intemperance.
3. Mor. Unless one leave drinking and Venerie betimes, he shall either never come to be old, or have but a very short old age.

## 73. Of the Lyon and others.

1. **T**he Lyon, the Asse and the Fox go on hunting: good store of game is taken, and being taken it is ordered to be divided.
  2. As the Asse laid several shares out for every one, the Lyon roared, he takes the Asse and pulls him in pieces.
  3. Afterwards, he bids the Fox do it: who being more crafty, when he had hardly reserved the least share for himself, having laid aside the best piece by far for the Lyon, the Lyon asked him, who had taught him thus to do?
  4. To whom he said, the ruine of him hath taught me, pointing at the dead Asse.
- Mor. He's happy who takes heed by others harms.

## 74. Of the Kid and the Wolf.

1. **A** Kid peeping out at a window, did dare to revile a Wolf, as he passed by.
2. To whom the Wolf said, Thou Villain, it is not thou that revilest me, but the place.
3. Mor. Both time and place do ever add confidence to a man.

## 75. Of the Asse.

1. **A**N Asse complaining of the Gardiner's cruelty, intreated Jupiter, that he might have another Master given him.
2. Jupiter heard the Asse's prayers, and gives him a Brick-layer; with whom when he carried bricks, and heavier loads on his back, he came again to Jupiter, and intreated one might be given him that was more mild.
3. Jupiter laughed at him.
4. Yet he never gave over wringing, and intreating so far, till he made him

## 71. De Pavone &amp; Pica.

1. **G**ENS aviam cum liberè vagaretur, optabat sibi dari regem.
2. Pavo se imprimis dignum qui eligeretur, putabat, quia esset formosissimus.
3. Hoc in regem acceptò, Pica, O Rex, inquit, si, te imperante, aquila nos perstremuè, ut solet, insequi coeperit quo illam modo abiges? quo nos pacto servabis?
4. Mor. In principe non tam forma, quàm corporis fortitudo spectanda: opus est prudentiâ.

## 72. De Ægroto &amp; Medico.

1. **M**EDICUS curabat ægrotum: ille tandem moritur.
2. Tum ad cognatos medicus, Hic, inquit, intemperantia periit.
3. Mor. Bibacitatem & libidinem nisi quis maturè reliquerit, aut nunquam perveniet ad ætatem, aut perbreve est habiturus senectutem.

## 73. De Leone &amp; quibusdam aliis.

1. **L**EO, asinus, vulpes eunt venatum: capitur anopla venatio; capta partiri iussa.
2. Asino singulis singulas partes ponente, irrugiit leo: asinam rapit, ac laniat.
3. Postea, vulpecula id dat negotii: quæ astutior cum leoni longè optima propositâ, sibi vix minimam particulam reservâisset, rogat leo, a quo sic docta sit?
4. Cui illa, Hujus me, inquit, clamitans docuit: mortuum asinum ostendens.
5. Mor. Fœlix quam faciunt aliena pericula cautum.

## 74. De Hædo &amp; Lupo.

1. **E** FENESTRÂ prospectans hædus, prætereuntem lupum convitiis incessere audebat.
2. Cui lupo, Non tu, ait, scelereste, mihi convitiaris, sed locus,
3. Mor. Et tempus & locus semper audaciam addunt homini.

## 75. De Asino.

1. **A**SINUS, de herulani sævitiâ querens, Jovi supplicat, alium dari herum.
2. Exaudire Jupiter vota asini, dat regularium: apud quem cum regulas gravioræque tergo vestiret onera, accessit rursus ad Jovem; orat dari qui mitior sit.
3. Ridere Jupiter.
4. Ille tamen non destitit instare, usque adeo donec perpelleret.



5. He gives him a tanner; whom when the Ass knew thoroughly, he said, *Who is me poor wretch, who, whilst I am content with no Master, have light upon him, who (as far as I guess) will not spare my very skin.*

6. Mor. We always condemn things present, and desire new things, which (as the Proverb goes) are not better than the old.

### 76. Of the old Woman and the Maids.

1. **A** N old woman had a great many maids at home, whom she called up to their work every day, before it began to be light, at the crowing of a cock, which she kept at her house.

2. The maids being vex'd at last, with the wearisomness of their daily business, cut off the cock's head, hoping that now he was killed, they should sleep till noon, but this hope failed the poor girls.

3. For their Mistress, as soon as she knew that the Cock was killed, bad them to rise at midnight ever after.

4. Mor. Many, whilst they strive to shun a great evil, fall into another quite contrary.

5. It is a very common saying:

Who fain would shun the one extreme,

Into the other falls.

### 77. Of the Ass and the Horse.

1. **T** He Ass thought the Horse was happy, because he was fat and lived in idleness. But he said that himself was unhappy, because he was lean and hide-bound, and made use of every day by an harsh Master, to carry loads.

2. Not long after they cryed to arms.

3. Then the Horse,

A rider from his back did non repell,

Nor bridle from his mouth, nor shafts that fell

Upon his body —————

4. The Ass, when he saw this, gave god many thanks, that he had not made him an Horse, but an Ass.

5. Mor. They are miserable, whom the common sort judge happy: and many are happy, that think themselves very miserable.

6. The Cobler saith, the King is happy, whom he seeth to have all things at his will; not considering about what matters and cares he is distracted, whilst himself in the mean time sings with his honest poverty.

### 78. Of the Lyon and the she-Goat.

1. **A** Lyon having by chance espied a she-Goat walking on a very high rock, aduised her that she would come down rather into the green meadow.

2. The Goat said, I should do so perhaps, if thou wert away: who dost not persuade me, that I should take any pleasure thereby, but that thou maist have something to devour, being ready to starve for hunger.

3. Mor. Trust not all men.

4. For, some do not advise for thee, but for themselves.

5. Dat illi *coriarium*: quem ubi pernoxit aſellus, Me miſerum! inquit, qui dum nullo ſum contentus domino, in eum inciderim, qui nec corio quidem meo (*quantum auguror*) parceret.

6. Mor. Semper damnamus quæ præſentia ſunt, & nova appetimus, quæ (ut dici ſolet) *veteribus non ſunt potiora*.

### 76. De Anni & Ancillis.

1. A Nus quædam domi habebat ancillas complures, quas quotidie *antequam luceſceret, ad galli gallinacei*, quem domi habebat, *cantum*, excitabat ad opus.

2. Ancillæ, *quotidiani tandem negotii commota tadio*, gallum obtruncant, ſperantes, jam necato illo, in medios ſeſe dies dormituras; ſed hæc ſpes miſeras frustrata eſt.

3. Hera enim, ut interemptum gallum reſcivit, *intempeſta* deinceps nocte *ſurgere jubet*.

4. Mor. Non pauci, gravius malum dum ſtudent evitare, in alterum diverſum incidunt.

5. Pervulgatum eſt:

*Incidit in Scyllam, qui vult vitare Charybdim.*

### 77. De Afino & Equo.

1. A Sirtus beatum putabat equum, quod pinguis eſſet & in utro degeret; ſe vero inſolentem dicebat, quod macilentus eſſet, ac ſtrigoſus quotidieque ſerendis oneribus ab immiſſi hero exercebatur.

2. Haud multo poſt *ad arma clamatum eſt*.

3. Tum equus:

*Non equitem dorſo, non frangum repulſit ore,*

*Nec telum corpore.*

4. Hoc viſo, Afinus *magnas diis gratias agebat*, quod non equum ſe, ſed afinum feciſſent.

5. Mor. Miſeri ſunt, quos vulgus beatos judicat: & non pauci beati, qui ſe miſerrimos putant.

6. Sutor crepidarius regem dicit felicem, quem rerum omnium compotem videt: non conſiderans, in quantas res & ſollicitudines diſtrahatur, dum interim ipſe cum optima paupertate cantillat.

### 78. De Leone & Capra.

1. E Dita rupe ambulanti capram fortè conſpicatus Leo, monet, ut potius in viride pratum deſcendat.

2. Capra, *Facerem fortassis*, inquit, *ſi tu abeſſes*, qui mihi non iſtud ſuades, ut ego inde ullam capiam voluptatem, ſed ut tu habeas quod voras ſamelicus,

3. Mor. Omnibus ne habeas fidem.

4. Quidam enim non tibi, ſed ſibi conſulant.

## 79. Of the Vulture and other Birds.

1. **T**He Vulture maketh as though she would keep her birth-day every year; she invites the little Birds to the Feast.
2. They almost all come: she entertains them when they come with great tokens of joy and respect: but the Vulture teareth them in pieces, after they were entertained.
3. Mor. All are not friends that speak one fair, or say, that they are willing to do one a curtesie.
5. Heronpon saith Ovid,  
Oft under hony, sweetest poisons lurk.

## 80. Of the Geese.

1. **T**He Geese spoiled the ground with the Cranes; which when they were heard the Country folks rose presently upon them.
2. The Cranes as soon as they espied the Country-folks, flew away, but the Geese were caught, which being hindred with the weight of their body could not get away.
3. Mor. When a City is taken by the enemies, a poor man easily gets away; but a rich man being taken prisoner is made a slave.
4. In time of war riches are rather a burden than of any use.

## 81. Of Jupiter and the Ape.

1. **W**hen Jupiter had a great mind to know, what mortal Wights had the prettiest young ones, he gave order, that whatever living Creatures there were any where, they should be called together.
2. They flock to Jupiter from all parts.
3. All sorts of birds and beasts were now there: amongst which when the Ape also came, carrying her ill-favoured cubs in her arms, none could forbear laughing: nay more, Jupiter himself laughed very excessively.
4. Then by and by, quoth the Ape herself, Yea Jupiter also our Judge knoweth, that my young ones do quite outstrip all, as many as be here.
5. Mor. Every one thinks his own the fairest, as the Proverb saith.
6. And elsewhere in Theocritus, in his Eidyls.  
What is not fair, so to the lover seems.

## 82. Of the Oak and the Reed.

1. **T**He Oak being once full of disdain and intolency too, set upon the Reed, saying, If now thou hast any mettall in thee come on and fight, that the end of us two may shew whether is the stronger.
2. The Reed, nothing wondring at such great bragging of the Oak, and idle vaunting of his valour, answered thus, I will not now fight, neither am I sorry for my condition.
3. For although, I be moveable to every side yet I overcome the still storms: But thou, if once King Æolus should let out the winds that struggle in a vast cave, wilt fall down together-ward, and then I shall laugh at thee.
4. Mor. This fable sheweth, that they are not alwaies the most valiant

## 79. De Vulture aliisque Avibus.

1. **A**nnuum se natalem celebrare adsimulat Vultur; aviculas ad cœnam invitavit.
2. Veniunt pleraque omnes; venientes magno plausu favoribusque accipit, acceptas laniat Vultur.
3. *Mor.* Non sunt amici omnes qui blande dicunt, aut benigne se facere velle simulant.
4. Hinc Ovidius,  
*Melle sub hyblæo sæpe venena latent.*

## 80. De Anseribus.

1. **A**nseres una cum gruibus agrum vastabunt; quibus auditis, rustici protinus in illos feruntur.
2. Rusticos conspicatæ volant grues, capiuntur anseres, qui impediti corporis onere subvolare non poterant.
3. *Mor.* Expugnata ab hostibus urbe, facile se subducit inops; at dives servit captus.
4. *In bello divitiæ magis oneri sunt quam usui.*

## 81. De Jove &amp; Simia.

1. **J**upiter scire percipiens quisnam mortalium citissimos ederet liberos, convocari jubet quicquid uspiam est animantium.
2. Concurrunt ad Jovem undique.
3. Aderat jam alitum pecudumque genus, inter quas & simia, deformes catulos brachia gestans, cum advenisset, a risu nemo temperare potuit; quinetiam Jupiter ipse profuse admodum risit.
4. Ibi continuò simia ipsa; Imò inquit, novit & Jupiter iudex noster, catulos meos magnopere omnes, quotquot adsunt, præcellere.
5. *Mor.* Suum cuique pulchrum, ut est adagium.
6. Et alibi apud Theocritum in Idyllis.  
*Qua minimè sunt pulchra, ea pulchra videntur amanti.*

## 82. De Quercu &amp; Arundine.

1. **F**astus olim atque adeo insolentia plena quercus arundinem aggressa est; Si nunc, inquit, pectus animosum est tibi, procede agendum, ad pugnam, ut noster duarum eventus ostendat utra viribus præstet.
2. Arundo quercus tantam exultationem, fortitudinisque jactationem vanam nihil mirata, sic respondit, Certamen nunc abnuo, nec mea sortis me piger.
3. Nam, etsi in omnem partem mobilis, tempestates tamen pervinco tonoras; tu si semel vasto rex Æolus antro luctantes emisit ventos, concides, & mihi tum rideberis.
4. *Mor.* Declarat hæc fabula, non semper eos fortissimos esse, qui

*who (even unprovoked by any injury) do insult over others.*

### 83. Of the Fisherman and the little Fish.

1. **A** Fisherman having thrown a baited hook into the water, pulled out a little Fish.
2. The prisoner intreated and besought him, that he would let him, being but a very small one, go away, and grow to its full growth, that he might have him afterwards when he was bigger.
3. The Fisher said, I will not buy the Pig in the Poke: because I was always of that disposition, that I choose to get whatever I can for the present.
4. Mor. This little fable admonisheth us, that we should not at any time, forgo things certain, for the hope of things uncertain.
5. For what is more fond, than, as it is in Tully, to have uncertain things instead of certain?

### 84. Of the Pismire and the Grasshopper.

1. **W**hen winter drew near, the Pismire hurried corn into the barn floor in the Sun-shine.
2. The Grasshopper saw that, she ran to her and beg'd a Grain.
3. The Pismire said, why dost not thou also by my example, hurry what thou canst in Summer, and add to the heap?
4. She answered that she spent that time in singing.
5. The Pismire smiling said, If thou wifest to sing in Summer, thou art worthy to starve now.
6. Mor. We are put in mind by this little fable, whilst yet we have strength of body, to get those things, whereby our feeble old age may be maintained.

### 85. Of the Lyon and the Bull.

1. **A** Bull fled from a Lyon, and light upon an He-goat: he made at him with his horns and frowning look.
2. To whom the Bull, being exceeding angry, said, thy sower countenance doth not affright me, but I am afraid of an huge Lyon: who if he were not just behind me, thou shouldst know now, that it is no such small matter to fight with a Bull, and the Blood to follow from my wound.
3. Mor. We must not add calamity to them that are in calamity.
4. He is sufficiently miserable, that is once miserable.

### 86. Of the Nurse and the Wolf.

1. **A** Nurse threatened a boy that cried, that he should be given to the Wolf, unless he held his peace.
2. The Wolf by chance heard it, and tarried at the door in hope of meat.
3. At the last, the boy grew still, as sleep came upon him.
4. The Wolf goeth back into the wood, fasting and empty.
5. The Fox asketh him, where his prey is?
6. The Wolf sighed, and said, I was beguiled: a Nurse threatened to throw away a boy that cried, but she deceived me.

(nulla etiam laceſſi injuriâ) aliis insultant.

### 83. De Piscatore & Pisciculo.

1. **P**iscator, jacto in aquam hamo cibus illico, pisciculum eduxit.

2. Orat obsecratque captivus, se minutulum ut abire finat, & adoleſcere, ut poſtea majore potiatur.

3. Piscator, Ego, inquit, ſpem pretio non emam: quippe qui eo fuerim ingenio ſemper, ut, quicquid poſſem, mallem auferre potius in præſentia.

4. *Mor.* Hæc nos monet fabella, ne certa incertorum ſpe unquam amittamus.

5. *Quid enim ſtultius*, ut eſt apud *Ciceronem*, quàm incerta pro certis habere?

### 84. De Formica & Cicada.

1. **A**ppetente hyeme, frumentum in aream, ad ſolem trahebat formica.

2. Vidit id Cicada, accurrit rogitat granum.

3. Formica, Cur non inquit, & tu, meo exemplo, æſtate trahis quodcumque potes, atque addis acervo?

4. Reſpondet illa ſibi id temporis cantando tranſigi.

5. Ridens formica, Si, ait, æſtate cantare ſoles, merito nunc eſuris.

6. *Mor.* Monemur hæc fabellâ, dum adhuc robur corporis adeſt, quaerere ea quibus imbecilla ſuſtenteretur ſenectus.

### 85. De Leone & Tauro.

1. **L**eonem fugiebat taurus, in hircum incidit: is cornu & caperatâ minabatur fronte.

2. Ad quem plenus irarum taurus, Non rua, inquit, in rugas contracta frons me terriſtat: ſed immanem metuo leonem, qui niſi tergo hareret meo, jam ſcires, non ita parvam rem eſſe pugnare cum tauro, & noſtro ſequi de vulnere ſanguinem.

3. *Mor.* Calamitoſis non eſt addenda calamitas.

4. Sat miſer eſt, qui ſemel eſt miſer.

### 86. De Nutrice & Lupo.

1. **N**utrix minatur puerum plorantem, ni taceat, datum iri Lupo.

2. Lupus id forte audit: ſpe cibi manet ad fores.

3. Puer tandem ſiſceſcit obrepente ſomno.

4. Regreditur lupo in ſylvam, jejunos & inanis.

5. Vulpes ubi ſit præda, ſciſcitatur.

6. Gênebundus ille, Verba, inquit, mihi data ſunt: puerum plorantem abſicere minabatur nutrix, at ſeſellit.

7. *Mor.* Credit is not to be given to a woman.

### 87. Of the Tortoise and the Eagle.

1. **T**He Tortoise was grown weary of creeping.

2. *If any one would lift her up into the skie, she promiseth him orient pearls.*

3. *The Eagle took her up.*

4. *He demands his reward.*

5. *He pinched her with his talions, because she had nothing.*

6. *Thus the Tortoise, which coveted to see the stars, lost her life among the stars.*

7. *Mor.* Be content with thy condition.

8. *There have been some, who if they had remained low, might have been safe; but being set up aloft have come into danger.*

### 88. Of the Crab-fishes, the Old one and the Young one.

1. **T**He dam adviseth the Crab-fish that went backward, that he would go forward.

2. *The Young one answered, Mother go before and I will follow.*

3. *Mor.* Blame no body for a fault, for which thou maist be blamed thy self.

### 89. Of the Sun and the North-wind.

1. **T**He Sun and the North-wind try, whether was stronger.

2. *They agreed to try their strength upon a traveller, that he should bear the bellaway, that could make his cloak fall off.*

3. *The North wind sets upon the Traveller with an horrible roaring storm; but he makes no stay, but doubles his Cloak about him and went on.*

4. *The Sun takes strength, which, when the storm was overcome by little and little, casteth forth gleams.*

5. *The Traveller begins to wax hot, to sweat, to puff and blow.*

6. *At the last, not being able to go forward he stands to take the cool air; and having cast off his Cloak, he sits him down under a tree full of leaves: and so the Sun got the victory.*

7. *Mor.* Be sure to have a care, with whom thou striveest.

8. *For although thou beest strong, yet perhaps there is another stronger than thee; or if not stronger, yet more cunning, so as by his policy he can overcome thy strength.*

### 90. Of the As.

1. **A**N As comes into a wood, and finds a Lion's skin; with which being clad, he goes back into the pastures, and affrights the flocks and herds, and makes them run away.

2. *He that had lost him comes, and looks up and down for his As.*

3. *The As, as soon as he saw his Master, runs to meet him; nay rather, he runs upon him with his roaring.*

4. *But his Master having caught hold of his ears, that stood out, said, My little As, though thou deceivest others, yet I know thee very well.*

*s. Mor.*

7. Mor. *Famina non est adhibenda fides.*

### 87. De Testudine & Aquila.

1. **C**eperat testudinem tardius repandi.

2. Si quis eam in cœlum tolleret, pollicetur *baccas maris rubri*.

3. Sustulit eam Aquila.

4. Poscit præmium.

5. Non habentem fodit unguibus.

6. Irâ testudo, quæ concupiit videre astra, in *astris vitam reliquit.*

7. Mor. *Tua sorte sis contentus.*

8. Fuere nonnulli, qui, si mansissent humiles, poterant esse tuti: facti sublimes, *inciderunt in pericula.*

### 88. De Cancro Matre & Filio.

1. **C**ancrum retrogradum monuit mater, antrorsum ut eat.

2. Filius responder, *Mater, Ipra, sequar.*

3. Mor. *Nullum reprehenderis vitii, cuius ipse queas reprehendi.*

### 89. De Sole & Aquilone.

1. **S**OL & Aquilo certant, *uter sit fortior.*

2. Conventum est experiri vires in viatorem, ut *palمام ferat qui excusserit manticam.*

3. Boreas *horrisimo nimbo* viatorem aggreditur; ac ille non desistit *amictum* gradiendo duplicare.

4. Assumit vires sol, qui, *nimbo paulatim evicto, emolitur radios.*

5. Incipit viator æstare, sudare, *anhelare.*

6. Tandem progredi nequiens, *capit frigis opacum*, atque sub frondoso nemore, *abjecta mantica*, refedit: ita Soli *contigit victoria.*

7. Mor. *Quicum certes, etiam atque etiam vide.*

8. Nam etsi tu fortior es, est forsitan alius te fortior; aut si non fortior, certe *callidior*, ut consilio suo tuum vincat robur.

### 90. De Asino.

1. **A**sinus venit in sylvam, *offendit exuvias leonis*; quibus indutus rediit in pascua, greges armentaque *terrificat & fugat.*

2. Venit qui perdiderat, *querit suum Asinum.*

3. Asinus, viso hero occurrit: imò cum rugitu suo incurrit.

4. At herus, prehensis, quæ extabant, auriculis; *Alius licet, inquit, sal- las; te, aselle mi, probe novi.*



5. *Mor.* Do not make folks believe that thou art, what thou art not: make them not believe that thou art learned, when thou art unlearned: do not brag that thou art rich and noble, when thou art beggarly and base.

6. For, when the truth is found out thou wilt be laughed at.

### 91. Of the Frog and the Fox.

1. *The Frog went out of the marsh, and professed Physick in the woods, amongst the wild beasts.*

2. *She said, she would neither yield to Hippocrates nor Galen.*

3. *When others believed her, the Fox flouted her.*

4. *Shall she, quoth he, be accounted skilfull in Physick, that hath such a pale look?*

5. *But let her cure her self.*

6. *And thus the Fox jeered her; for the frog hath a face of a wan colour.*

7. *Mor.* It is a point of folly, and a ridiculous thing, to profess that which thou knowest not.

### 92. Of the Dog that would bite.

1. *His Master tied a little bell to a dog, that bit folks ever and anon, that every one might look to himself.*

2. *The Dog supposing, that this honour was given for his vertue, scorned those about him.*

3. *There comes to this dog, one that was grave in years and reputation, advising him, that he would not mistake himself; For that bell, saith he, is given thee for a disgrace, not a grace.*

4. *Mor.* A bragging fellow sometimes thinks that is for his commendations, which is for his discommendation.

### 93. Of the Camel.

1. *A Camel being ashamed of himself, complained, that the bulls went brave with their two horns, but that he was exposed without defence, to other beasts.*

2. *He intreats Jupiter to bestow horns on him.*

3. *Jupiter laughs at the folly of the Camel, and doth not onely deny his desire, but also crops his ears.*

5. *Mor.* Let every one be content with his fortune.

6. For, many having pursued a better fortune have come by the worse.

### 94. Of two Friends and a Bear.

1. *Two friends make a journey: and a Bear meets them on the road.*

2. *The one having got into a tree, avoids the danger; the other, when there was no hope of escape, laid himself flat on the ground.*

2. *The great beast comes to him, and feels him, and searcheth at his mouth and his ears.*

4. *When the man held his breath and motion, the Bear, which spares dead folks, supposing it was a dead corps, goeth his way without doing him any hurt.*

5. *When his fellow asked him afterward, what the beast rounded him in his*  
ear

8. Mor. *Quod non es, nec te esse similes: non doctum, cum sis indoctus: non divitem, non nobilem, cum sis pauper & ignobilis, te jactes.*  
 9. Vero enim comperto, rideberis.

### 91. De Rana & Vulpe.

1. **R**ana egressa paludem, in sylvis apud feras *medicinam profuturam.*  
 2. Ait, se nec *Hippocrati, nec Galeno* cedere.  
 3. Cæteris habentibus fidem, illæsit vulpes.  
 4. An hæc, inquit, *medicina* habebitur perita, cui sic pallet os?  
 5. Quin curet seipsam.  
 6. Sic illusit. *Vulpes, est enim rana os, caruleo colore.*  
 7. Mor. Stultitiæ est, profiteri quod nescis, & ridiculum.

### 92. De Cane Mordaci.

1. **C**ani subinde homines mordenti, ut sibi quisque caveret, alligavit dominus *nolam.*  
 2. Canis, ratus virtuti suæ tributum decus, suos populares despicit.  
 3. Accedit ad hunc canem aliquis jam *atate & autoritate* gravis, monens eum ~~ut~~ erret: nam ista, inquit, nola data est tibi in dedecus, non in decus.  
 4. Mor. *Gloriosus* interdum sibi ducit laudi, quod ipsi est vituperio.

### 93. De Camelo.

1. **C**amelus, sui poenitens, querebatur, tauros insignes ire geminis cornubus se inermem obiectum cæteris animalibus.  
 2. Orat *Jovem* donare sibi cornua.  
 3. Ridet *Jupiter* stultitiam cameli, nec modo votum negat, verum & *aureulas* decurrit.  
 4. Mor. Sit quisque fortunâ contentus suâ.  
 5. Etenim, *multi fortunam sequenti meliorem, incurrere pejorem.*

### 94. De duobus Amicis & Urso.

1. **D**uo amici faciunt iter, occurrit in itinere ursus.  
 2. Unus, arbore conscensâ, periculum evitat: alter, cum spes fuga on esset, colidit se humi  
 3. Accedit bellua, contrectat jacentem, os explorat & aures.  
 4. Homine spiritum continente ac motum, ursus qui mortuis parcat, ratus adaver esse, innocuus discedit.  
 5. Percunctante postea socio, quidnam bestia dixisset jacenti in aurem

ear, as he lay, he said, he advised him this, That he should never go a journey with such like friends.

6. Mor. Truth is as rare a bird as the Black Swan.

7. Adversity and perils shew a true friend.

### 95. Of the bald Knight.

1. **A** Bald Knight had fastened a periwig to his cap.

2. He came into the plain field, when a sharp North-wind blew; and when he did not well heed his periwig, his baldness appeared on a sudden.

3. The company about him set up a laughter, and he laughed himself also.

4. What strange matter is, it quoth he, for other mens hair to flie off, when those that were my own have fallen off long ago?

5. Mor. The Knight did prettily, who was not angry, but laughed at them that laughed at him.

6. And Socrates when he had got a box on the ear, in the Market, answered on this fashion, That it was a vexation, that men did not know, when they should come abroad with an head-piece.

### 96. Of the two Pots.

1. **T**wo Pots stood upon the bank-side, the one was an earthen one, and the other a brass one, and the force of the River took them both away.

2. The brass one answered the earthen one, that feared a knocking together, that it should not fear any thing; for it self would take care sufficient, that they might not be knocked together.

3. Then the other said, Whether the stream dash me against thee or thee against me, both will be done to my peril.

4. Wherefore I am resolved to get farther from thee.

5. Mor. It is better to live with an equal companion, than with a mightier.

6. For thou maist be in danger of a mightier man, and not he of thee.

### 97. Of the Country-man and Fortune.

1. **A** Country-man when he was at plow, found a pot of money in a furrow: he thanked the earth which had afforded him it.

2. When fortune saw that no honour was given to her, she said thus with her self:

3. When the treasure is found, the blockish fellow is not thankfull to me, but when the same treasure is afterwards lost, he will sollicite me more than all with his prayers and cries.

4. Mor. When we have received a good turn, let us be thankfull to him that hath done us a pleasure.

5. For ingratitude is worthy to be deprived even of a benefit, which it hath but lately received.

### 98. Of the Bull and the he-Goat.

1. **A** Bull fled from a Lyon: he came to a Cave seeking a place to lie hid in.

2. An he-goat that was within, push'd at him as he went in, with his horns.

3. Then the bull roared out in these expressions thou indeed dost push at me, now thou

hoc monuisse, ait, Nè unquam cum illiusmodi amicis iter faceret.

6. *Mor.* Rara avis in terris nigroque simillima cygno, fides est.

7. *Verum amicum res adversa & pericula designant.*

### 95. De Equite calvo.

1. **E**ques calvus illigarat pileo *comam fictitiam.*

2. Venit in campum aeri spirante Boreâ: ac, dum male observat capillum galerium, subito apparet calvities.

3. Tollit cachinnum cornu, nec non & ipse ridet.

4. Quid novi est, inquit, avolare capillos alienos, cum olim fluxerint qui fuerant mei?

5. *Mor.* Belle fecit eques, qui non est indignatus, sed cum ridentibus risit.

6. Socrates verò, cum accepisset in foro *alapam*, hoc modo respondit, *Molestum esse*, nescire homines, quando debeant prodire cum galea.

### 96. De duabus Ollis.

1. **D**ux ollæ steterê in ripa: altera erat lutea, altera ærea: utramque tulit *vis fluvii.*

2. Luteæ collisionem metuenti respondet ærea, nè quid timeat: sese enim nè collidantur satis curaturam.

3. Tum altera, seu me, inquit, tecum, seu te mecum flumen colliserit, cum meo utrumque fiet periculo.

4. Quare certum est à te separari.

5. *Mor.* Satiùs est vivere cum socio pari, quam cum potentiori.

6. A potentiori enim potest esse periculum tibi, non illi à te.

### 97. De Rustico & Fortuna.

1. **R**usticus, cum araret, offendeat in sulcis thesaurum: gratias agit telluri, quæ hunc edidisset.

2. Fortuna videns nihil honoris haberi sibi, ita est secum locuta.

3. Thesauro reperto stolidus mihi non est gratus, at eo ipso thesauro postea amisso, me *primam omnium* votis & clamore sollicitabit.

4. *Mor.* Beneficio accepto, grati sumus bene de nobis merenti.

5. Ingratitudo enim digna est etiam beneficio, quod jam acceperit, privari.

### 98. De Tauro & Capro.

1. **F**ugit leonem taurus, venit ad speluncam quærens latibulum.

2. Intranti occurrit cornibus, qui intus erat, caper.

3. Tum his verbis bos emugit: Tu quidem *cornibus* tuis meam excipis fugam.

that I flie; but if he shall go away whom I flee from, thou shalt then understand, how much an he-goat differeth from a bull's strength.

4. Mor. The he-goat, is one that knoweth not, that poor folks must be holpen, or at least not hurt.

5. For whosoever, shall not refrain from wronging poor folks, if as fortune is mutable, poor folks come again to be happy, he shall certainly be sorry, that he hath harmed poor folks.

### 99. Of the Ape and its Young.

1. Jupiter had commanded all living Creatures, to appear in his sight, being to judge whose young was the fairest.

2. The wild Beasts hasten, the birds flie, and the fish also swim to the contest.

3. The Ape comes in haste, the last of all, drayling her young one with her.

4. At the ugly buttocks of which young, when every one laughed, she said thou, Let him win whom Jupiter shall like best; yet for all that, in my judgment, this Cub of mine is a pretty one, and ought to be preferred before all others young ones.

5. At this saying even Jupiter himself smiled.

6. Mor. Both we and our own things, like our selves.

7. But let other men judge concerning us, and our doings, lest if we our selves judge, we be laughed at as the Ape was.

### 100. Of the Peacock and the Crane.

1. The Peacock and the Crane supped together.

2. The Peacock vaunted of her self, shewed her tail, and scorneth the Crane.

3. The Crane confesseth, the Peacock had fine feathers; but that she her self cuts through the clouds with her stout flight, whilst the Peacock had much ado to flie over a house.

4. Mor. Let no man despise another.

5. Every one hath his portion, every one hath his vertue.

6. He that wanteth thy vertue, perhaps hath that which thou wantest.

### 101. Of the Oak and the Reed.

1. The Oak being broke down with a strong South-wind, was thrown into a river; and, as it swam, stuck by chance with his boughs upon a Reed.

2. It wonders, that the Reed stood safe in such a whirl wind.

3. It made answer, That she was safe by yielding and giving way; that she bended at the South-wind, and North-wind, and every blast.

4. And that it was no wonder, that the Oak fell down, which desired not to yield but to resist.

5. Mor. Resist not a more powerful man, but overcome him by yielding and suffering.

6. Which the most elegant Poet Virgil expresseth neatly.

Which way the fates do drive, thou gallant man,

Let's move; by suffering is a way we can.

Conquer all fortune.

fugam : verum si abiecit, quem fugio, quantum à viribus tauri distiter caper, tum senties.

4. *Mor.* Qui nescit, miseris esse succurrendum, aut certe non nocendum, caper est.

5. Quisquis enim à *miserorum injuriis non temperaverit, si* (ut est fortuna mutabilis) *miseris redierit felicitas, nimirum nocuisse miseris eum poenitebit.*

### 99. De Simia & ejus Prole.

1. OMnes animantes suo conspectui Jupiter adesse jussit, cujusnam soboles esset pulcherrima, judicaturus.

2. Properant feræ, advolant aves, nec non ad id certamen adnatant pisces.

3. Omnium postrema festinat Simia, trahens secum suam prolem.

4. Cujus quidem prolis fœdas nates cunctis ridetibus, sic inquit, *Maneat, cui faverit Jupiter, victoria : meo tamen judicio, hic meus natus est bellus, & omnium natis jure præferendus.*

5. Hoc dicto, subrisit & Jupiter.

6. *Mor.* Et nos & nostra nobis placent.

7. Sed de nobis & nostris factis aliorum sit judicium; ne, si ipsi judicemus, cum Simiâ rideamur.

### 100. De Pavone & Grue.

1. PAVO & Grus unâ cœnant.

2. Pavo se jactat, caudam ostentat, gruem contemnit.

3. Grus fatetur pavonem *furiosis esse pennis : se tamen, dum vix rectis spervolat pavo, animoso volatu penetrare nubes.*

4. *Mor.* Nempe alterum contempserit.

5. Sua cuique dos, sua cuique est virtus.

6. Qui tuâ virtute caret, forsân habet quâ careas tu.

### 101. De Quercu & Arundine.

1. VALIDIORE Noto effracta quercus in flumen præcipitatur; fluitat, hæret fortè ramis suis in arundine.

2. Miratur arundinem in tanto turbine stare incolumem.

3. Hæc respondet, *cedendo & declinando se esse tutam, inclinare ad Notum, ad Boream, ad omnem flatum.*

4. Nec mirum esse quod quercus exciderit, quæ non cedere, sed resistere, contempnit.

5. *Mor.* Potentiori nè resistas, sed hunc cedendo & ferendo vincas.

6. Quod pulchrè docet *facundissimus poetarum Virgilius, Nate Deâ, quò fata trahunt retrahuntque sequamur : Quicquid eris, superanda omnis fortuna ferendo est.*

## 102. Of the Tygre and the Fox.

1. **A** Hunter darted at wild beasts.

2. The Tygre bids all wild Beasts stand away, and said, that she only would make an end of the war.

3. The Hunter darteth on.

4. The Tygre is forthwith wounded.

5. The Fox asked him, as he fled out of the battel, and drew out the dart, Who had so much wounded a lusty beast?

6. She made answer, That she did not know the cause of her wound; but that she guessed by the greatness of the wound that it was some Man.

7. Mor. Stout men are for the most part rash; but skill overcometh force, and wit strength.

## 103. Of the Bulls, and the Lyon.

1. **T**here were four Bulls that resolved to live and die one with another.

2. A Lyon espied them feeding together, and although he was hungry, yet, he was afraid to set upon them all together.

3. First, he laboured by cunning words to part them, and then he tears them in pieces being parted.

4. Mor. Nothing is more strong than concord: discord maketh even strong men weak.

## 104. Of the Fir-tree and the Brambles.

1. **T**he Fir-tree is reported, to have once despised the Brambles; it brags that it was tall, was placed in buildings, and that it stood in ships with a sail; but that the brambles were low and base, and fit for no service at all.

2. Whose answer was on this manner, Thou Fir-tree, forsooth, dost glory in thine own good things, and dost insult in our ills.

3. But thou dost not relate thine own ills, and thou omittest our good things.

4. When thou art cut down with a founding ax, O how thou couldst then wish, thou wert like us that are secure.

5. Mor. Both high fortune hath its evil, and low fortune its good things.

6. That I may say nothing else, this is secure and safe; but that is neither without fear, nor without danger.

7. Horace sings in his Lyrick verses,

The loftiest towers are o'er born,

With greater falls; high hills are torn.

With thunder.

## 105. Of the Fisher and the little Fish.

1. **A** Little fish being pull'd out with a hook intreats the fisher, that he would let it escape.

2. It said it was but newly spawned by its dam and that it should not do much good at a table, seeing it was but yet a very small one: If he would let it go, it would come again afterwards of its own mind to his hook, when it was a good big one.

3. The fisher said, He would not forego a certain booty though it was but a little one.

4. What

## 102. De Tigride &amp; Vulpe.

1. **V**enator jaculis agitabat feras.

2. Tigris jubet omnes feras absistere; sese unam ait bellum confecturam

3. Pergit venator jaculari.

4. Tigris oppido sauciatur.

5. Fugientem è prælio, telumque extrahentem percontatur vulpes, Quisnam valentem belluam tam valdè vulnerasset.

6. Respondet, se, authorem vulneris haud nosse: verum ex vulneris magnitudine capere se conjecturam, aliquem fuisse virum.

7. Mor. Fortes plerumque sunt temerarii: & ars vim, ingenium fortitudinem superat.

## 103. De Tauris &amp; Leone.

1. **Q**uatuor fuere tauri, quibus placuit communem ipsorum esse salutem. & commune periculum.

2. Vidit leo simul pascentes; etsi esurit, tamen conjunctos aggredi metuit.

3. Primum, dat operam verbis fallacibus segregare; tum segregatos laniat.

4. Mor. Concordia nihil est firmitus; discordia etiam fortes reddit imbecilles.

## 104. De Abiete &amp; Dumis.

1. **F**ertur olim abies despiciere dumos: jactat se proceram esse, locari in adibus, cum velo stare in navibus: Dumos autem humiles, viles, nulli sui idoneos.

2. Quorum quidem tale fuit responsum: Tu sanè, Abies, tuis gloriare bonis, & nostris insultas malis.

3. Verum nec tua refers mala, & nostra præteris bona.

4. Cum tu sonanti detruncare securi, quam velles tum nobis, qui securi sumus, esse te similem.

5. Mor. Et summæ fortunæ sua insunt mala, & humili fortunæ sua bona.

6. Ut nil aliud nunc dicam, hæc secura est ac tuta, ille nec extra metum est, nec caret periculo.

7. Horatius canit in Lyricis.

—————Celsa graviore casu

Decidunt turres; feriuntque summos

Fulmina montes.

## 105. De Piscatore &amp; Pisciculo.

1. **S**ubductus hamo pisciculus, orat piscatorem se dimittat.

2. Ait modo se à matre fustum; atque mensam, cum adhuc minutus sit, non multum juvare. Si dimittat, postea grandem ultro ad hamum ejus rediturum.

3. Piscator negat se dimissurum prædam certam, licet exiguam.



4. *What I have, quoth he, I know; what I may have I know not: I will not forgo a bird in the hand for two in the wood.*

5. *Mor. A thing certain is better than an uncertain; a thing present is better than that which is to come: although sometimes a small profit being let go hath brought a great one.*

### 106. Of the Bird and her young Ones.

1. *A Bird advised her young ones, being laid in the standing corn, that they would be sure to mind, if any thing was spoken concerning the season [or reaping time] whilst she was away.*

2. *The young ones, being sad, told the dam, when she came back again from feeding, that the Landlord had let that work to his Neighbours.*

3. *She made answer, that there was no danger.*

4. *Likewise on another day, being in a fright, they told her, that his friends were intreated to come and reap.*

5. *She bids them again be quiet.*

6. *The third time, as soon as ever she heard that the Landlord and his Son were resolved, the next morning to begin to shear; Now, quoth she, it is time for us to get away.*

7. *I did not fear the Neighbours and friends, because I knew they were not like to come.*

8. *But I fear the Landlord, for he hath a care of the business.*

9. *Mor. The most of us are slothfull in other mens business: but, if thou would'st have any thing well looked to, put it not over to another, but look to it thy self.*

### 107. Of the Covetous and the Envious man.

1. *Two men prayed to Jupiter, a covetous man, and an envious man.*

2. *Jupiter sends Apollo to satisfy their desires: he grants them both free liberty to wish what they would, on this condition, that what thing soever the one requested, the other should receive it double.*

3. *The covetous man makes a stand a great while, because he thinks nothing will be enough.*

4. *At the last, he asked a many things, and his fellow received double.*

5. *Now then, the envious man desired this, That he himself might lose one of his eyes, being glad that his fellow should be punished with the loss of both.*

6. *Mor. What can satisfy Covetousness?*

7. *But nothing is madder than envy, which, so it may hurt another, wisheth it self a mischief.*

### 108. Of the Lyon and the she-Goat.

1. *A Lyon saw a she-Goat hanging upon a rock full of brambles.*

2. *He persuades her to come down, to crop the thyme, and the willows in the plain ground.*

3. *The she-goat refuseth to come down making a loud answer, that his words indeed were not ill, but his mind was full of knavery.*

5. *Mor. Consider who persuades you to any thing.*

6. *Many persuade thee to things that are good, not for thee, but for themselves.*

4. Quid habeam, inquit, scio; quid sim habiturus, nescio: *Ego spem pretio non emam.*

5. Mor. Certum præstat incerto, prælens futuro; et si nonnunquam exile commodum emissum, attulit magnum.

### 106. De Alite & Pullis ejus.

1. **A** Les positos in segete pullos monet, ut, dum ipsa abest, diligenter attendant, si fiat Sermo de occasione.

2. Redeunti à pastu matri, pulli auxilii narrant, dominum agri operam illam mandasse vicinis.

3. Respondet, nihil esse periculi.

4. Item alio die trepidi aiunt, rogatos ad merendum esse amicos.

5. Iterum jubet illa, ut sint securi.

6. Terribè, ut audivit ipsum dominum cum filio statuisset, postero mane, cum falce messem intrare; Jam, inquit, tempus est, ut fugiamus.

7. Vicinos & amicos non timui, quia non venturos scivi.

8. Timeo dominum, illi enim res cordi est.

9. Mor. Socordes alienis rebus plerique sumus; quòd si quid rectè curatum velis, alteri nè mandes, sed cures ipse.

### 107. De Avaro & Invidio.

1. **D**UO homines orabant Jovem, cupidus, & invidus.

2. Mittitur à Jove Apollo, per hunc ut eorum votis satisfiat; dat hic utrique optandi liberam facultatem, hac conditione, ut quodcumque petisset alter id ipsum alter acciperet duplicatum.

3. Heret diu cupidus, cum nihil putat fore satis.

4. Petit tandem non pauca, & duplum accipit socius.

5. Porro, invidus hoc petit, ut ipse uno privetur oculorum, lætus socium multandum esse utroque.

6. Mor. Avaritiam quid potest satiare?

7. Invidià verò dementius est nihil; quæ dummo lo neceat alteri, sibi met imprecatur malum.

### 108. De Leone & Capella.

1. **V**idet leo pendere dumosa de rupe capellam.

2. Suadet descendere, ut in campo thymum salicesque curpat.

3. Recusat capella descendere; verba quidem ejus haud sanè mala, sed mentem esse plenam doli, reclamans.

4. Mor. Cogita quis quid suadeat.

5. Multi suadent utilia non tibi, sed sibi.

## 109. Of the Crow and the Pitcher.

1. **A** Thirsty Crow found a Pitcher of water; but the pitcher was too deep for the Crow to reach to the water.
2. He strives to pour out the pitcher, but he was not able to do it.
3. Then he puts in pebble stones, which he gathered out of the Sand: and by this means the water is raised, and the Crow drinks.
4. Mor. Sometimes thou shalt do that by wisdom and advice, that thou canst not do by force.

## 110. Of the Lyon and the Hunter.

1. **A** Lyon wrangleth with an Hunter.
2. He preferreth his own strength beyond a mans strength.
3. After long disputes, the Hunter brings the Lyon to a stately Tomb, wherein a Lyon was engraven, laying his head upon a mans knee.
4. The beast said, that was not evidence enough.
5. For he said, Men engrave what they list: but if Lyons also were craftsmen, a Man should be engraven under the Lyons feet.
6. Mor. Every one as far as he can, both faith and doth what he thinketh may advantage his own party and cause.

## 111. Of the Boy and the Thief.

1. **A** Boy sate at a Well weeping.
2. A thief asked him the cause of his weeping.
3. The Boy said, that the rope was broken, and a Pitcher of gold was fallen into the water;
4. The man stript himself, and leaped into the Well and looked.
5. When he could not find the Vessel, he came up again, and could neither find the boy nor his coat there.
6. Because the boy had taken his coat, and run away.
7. Mor. They are deceived sometimes, that use to deceive others.

## 112. Of the Countrey-man and the Bullock.

1. **A** Country-man had a bullock that would neither abide tying nor yoking.
2. The man being somewhat cunning, cuts off the beasts horns, for he snag'd with his horns, then he yoked him, not to the main, but to the plow left, as he was wont, he should kick his Master.
3. He holds the Plow himself, being glad that by his pains he had brought it to pass, that he could now be safe from his horns and hoofs.
4. But what became of it? the bullock every like resisting, fills the Country-mans head and face with sand, by scraping it abroad with his feet.
5. Mor. There are some so intractable, that they cannot be dealt withal by skill or any policy.

## 109. De Cornice &amp; Urna.

1. **S**itibunda cornix reperit urnam aquæ; sed erat urna profundior, quam ut posset à cornice aqua contingi.
2. Conatur effundere urnam, nec valet.
3. Tum lectos ex arena scrupulos injectat; hoc modo aqua levatur, & cornix bibit.
4. Mor. Interdum id, quod non potes efficere vi, efficies prudentiâ & consilio.

## 110. De Leone &amp; Venatore.

1. **L**itigat leo cum venatore.
2. Suam præfert fortitudinem, hominis fortitudini.
3. Post longa jurgia, venator ducit leonem ad Mausoleum, in quo sculptus erat leo caput deponens in gremium viri.
4. Negat fera, id satis esse indicii.
5. Homines enim sculperè quod vellent, ait; quod si & leones forent artifices, jam virum sculptum iri sub pedibus leonis.
6. Mor. Quisquæ quoad potest, & dicit & facit, quod sua parti & causa putat prodesse.

## 111. De Puero &amp; Fure.

1. **S**edebat puer flens apud puteum.
2. Fur rogat causam flendi.
3. Puer dicit, rupto fune incidisse in aquas urnam auri.
4. Homo exiit se, insulit in puteum, quaerit.
5. Vase non invento, conscendit, atque ibi nec puerum, nec suam invenit tunicam.
6. Puer quippe sublatâ tunicâ fugerat.
7. Mor. Falluntur interdum, qui fallere solent.

## 112. De Rustico &amp; Juvenco.

1. **E**rat rustico juvenco, vinculi omnisque jugi impatiens.
2. Homo astutus bestię refecat cornua (cornibus enim petebat,) tum jungit non currui sed aratro, ne, ut solet, herum pulsaret calcibus.
3. Stivam ipse tenet, gaudens industria effecisse, ut jam foret tutus, & à cornibus, & ab ungulis.
4. Sed quid evenit? Taurus subinde resistens, spargendo pedibus, os caputque rustici opplet arenâ.
5. Mor. Sunt nonnulli sic intractabiles, ut nullâ queant arte, nullo consilio tractari.

## 113. Of the Satyr and Traveller.

1. **A** Satyr, which was formerly accounted the god of the woods taking pity of a Traveller, that was covered with the snow, and starved with cold, brought him into his cave and cherished him with a fire.

2. And as he blew his hands, he asked him the reason; who made answer, and said, That they may be warm.

3. Afterwards, when they were set down, the Traveller blew his fried barley, and being asked why he did it, he said, That it may be cold.

4. Then the Satyr presently casting out the Traveller, said, I will not have him to be in my Cave, that hath a mouth of so contrary tempers.

5. Mor. Take heed you live not with a double tongued man, and one that is a Proteus in his talk.

## 114. Of the Boar and the Country-man.

1. **T**He Country-man cut off the ear of a Boar, that spoiled his Corn.

2. He cut off the other ear of him, being found a second time.

3. He caught him when he came again, for all that; and then carried him, being caught, into the City, as intended for a dainty to his Lord.

4. Now when the beast was cut up at the table, the heart was not to be found.

5. When the Master chafed and asked the Cooks earnestly for it, the Bailiff answered, My Lord, it is no wonder that the heart is not to be found, I think the foolish boar never had any heart.

6. For, if he had had any heart, he would never have returned so often to my corn, to his own smart.

7. Thus said the Country-man.

8. But all the guests were ready to die with laughing, and set up a loud laughter at the folly of the Country-man.

9. Mor. Many mens life is so witless, that you may make a question, whether they have a heart or not.

## 115. Of the Bull and the Mouse.

1. **A** Mouse had bitten a Bull by the foot, and run into her hole.

2. The Bull shakes his horns, and seeks for the enemy, but could not see him any where.

3. The mouse mocks him, and saith, Because thou art strong and big, thou must not therefore scorn every body.

4. Now a little mouse hath hurt thee, and that indeed without recompence.

5. Mor. That Proverb is thread bare, which I would express more significantly in our own tongue, Let no man be too heedless of his enemy. In Latin thus: Nemo hostem suum flocci pender.

## 116. Of the Country-man and Hercules.

1. **A** Country-mans waggon stuck fast in the deep clay.

2. He presently lay all along, and besought the god Hercules to help him. voice thundered from heaven; it saith, Thou fool, whip thy Horses, and let thy

113. *De Satyro & Viatore.*

1. **S**ATYRUS, qui deus nemorum olim est habitus, viatorem *nive obrutum*, atque *algore enectum*, miseratus, ducit in antrum suum, *fovet igne*.
2. *Spirantem autem in manus percontatur causam*, qui respondens, ut cælesiat, inquit.
3. Postea cum accumberent, sufflat viator in *potentam*; quod cur faceret interrogatus, ut frigeret, inquit.
4. Tunc continuo Satyrus viatorem ejiciens, Nolo, inquit, in meo sit antro, cui tam *diversum est os*.
5. *Mor.* Cave sit in tuo convictu *homo duplici ore* quique in sermone est Proteus.

114. *De Apro & Rustico.*

1. **A** PRO vastanti segetes rusticus *præcidit auriculam*.
2. Iterum deprehensio præcidit alteram.
3. Et tunc quoque redeuntem capit, captum portat in urbem, *designatam laetitia sui patris*.
4. *Secta jam in convivio belluâ, nusquam apparet cor*.
5. Excandescente hero, & flagitante coquos, villicus respondet, Patrone, non est mirum non apparere cor: credo stultum apum nunquam cor habuisse.
6. Nam si cor habuisset, nunquam in *pœnam* suam ad meas segetes toties rediisset.
7. Sic Rusticus.
8. At omnes convivæ *emori risu, cachinnari* de stultitia rustici.
9. *Mor.* Multorum hominum est adeo *excors vita*, ut an cor habeant possis ambigere.

*hic Incipit*115. *De Tauro & Mure.*

1. **M**US tauri pedem momorderat fugiens in antrum suum.
2. Taurus *vibrat cornua*, quærit hostem, nusquam videt.
3. Irridet eum mus; quia, inquit, robustus es, ac vastus, non idcirco quemvis contempseris.
4. Nunc te, & quidem *gratis*, læsit exiguus mus.
5. *Mor.* *Tritum est illud verbum*, quod significantius nostrate lingua dixim, *Let no man be too heedless of his enemy*. Latine sic:  
*Nemo hostem suum flocci pendat.*

116. *De Rustico & Hercule.*

1. **R**USTICI currus hæret in profundo luto.
2. Mox supinus deum *Herculem* implorat.
3. Intonat vox e cælo: Inepte, inquit, *flagella equos*, & ipse *annitera*

thy shoulders to the wheels, and then call Hercules.

4. For then Hercules will come if he be called.

5. Mor. Idle wishes do no good which verily God doth not heed. They say, Help thy self, and then God himself will help thee.

### 117. Of the Goose.

1. **T**Here was a Goose which layed golden eggs, every day one.

2. The owner, that he might become rich on a sudden, killeth the goose, hoping that a treasure lay within her.

3. But when the goose was found empty, the poor man was amazed, and from thence forward sighed heavily, and took on, that both the thing and the hope of it, were lost.

4. Mor. Our desires are to be moderated. We must have a care, that we be not ever hasty, or too greedy, for, both too much haste doth hurt, and he that seeketh for more than is fitting, doth oftentimes get nothing.

### 118. Of the Grasshopper and the Pismire.

2. **W**hereas the Grasshopper chirps all Summer, the Pismire is busie about her harvest; she hurrieth corns into her hole, laying them up against winter.

2. When the winter grew sharp, the hunger starv'd Grasshopper came to the Pismire and begged meat.

3. The Pismire refused to give her any, and told her, That she herself had taken pains whilst she sung.

4. Mor. He that is slothfull in youth shall want in old age; and he that doth not spare, shall beg in time to come.

### 119. Of the Ape and her two Cubs.

1. **W**hen as an Ape, as they say, hath brought forth two cubs she loveth the one and careth not for the other.

2. She had two at a litter, and when a fright came upon her, she, to avoid the danger, caught that which she loved, in her arms, which (as she ran away in haste) she dashed against a great stone, and killed.

3. But that which was not regarded, which stuck close on her rough back as she ran away, remained safe.

4. Mor. It often comes to pass, that parents are an occasion of mischief and danger to that son, whom they tenderly affect through their too much indulgency: whilst he, whom they less affect, behaves himself gallantly and honestly.

### 120. Of the Ox and the Steer.

1. **A**N Ox being now grown antient, drew the Plow every day.

2. A Steer, that had never known labour skippereth in the Neighbouring pastures, and at last insulteth over the fortune of his elder.

3. He vaunteth, That he never knew yoke or bands, that he was free and at ease, whereas the Ox had his neck worn bare with labour.

4. And again, That he was slick and in good case: whereas the Ox was ragged and lean.

aris, atque tum *Herculem* vocato.

4. Tum enim aderit *Hercules* vocatus.

5. *Mor.* Nil profunt otiosa vota quæ sanè Deus non audit, *Juva* temet, in-  
quiunt; *ipse tum juvabit te Deus.*

### 117. De Anser.

1. **F**uit anser qui *ponebat ova aurea*, singulis diebus singula.

2. Dominus, ut subito fiat dives, anserem jugulat; sperans intus latere gazam.

3. Sed anser invento vacuo, stupet miser, anxieque dehinc suspirat, ac plangit, & rem & spem periisse.

4. *Mor.* Moderanda sunt vota. Curandum est, ne vel præproperi simus vel nimili Nam & festinantia nocet: & qui *plura, quam decet, quavis, interdum acquirit nihil,*

### 118. De Cicada & Formica.

1. **C**um per æstatem cicada cantat, formica *suam exercet messem*; trahit in antrum grana, reponens in hyemem.

2. Sæviente brumâ, famelica cicada venit ad formicam, mendicat vitum.

3. Renuit formica, dictitans sese, dum illa cantabat, laborasse.

4. *Mor.* Qui segnis est in juvena, egebit in senectâ; & qui non parat, olim mendicabit.

### 119. De Simia & duobus ejus Natis.

1. **S**imia, ut ferunt, cum peperit gemellos, alterum diligit, alterum negligit.

2. Erat puerpera cum gemellis, atque cum incidisset terror, vitatura periculum, dilectum prehendit ulnis, quem (dum præceps fugitat) collidit petrae, atque enecat.

3. Neglectus autem, qui in hirsuto hæserat tergo fugientis, manfit incolumis.

4. *Mor.* Solet evenire, ut ipsi parentes, filio quem tenerè amant, præ nimia indulgentia sint mali occasio & periculi; eo, quem minùs amat, præstante se strenuum ac probum.

### 120. De Bove & Juvenco.

1. **B**os jam grandis ævo quodidie trahebat aratrum.

2. Juvenco laboris expertus, vicinis exultat in pascuis, ac tandem insultat fortunæ senioris.

3. Jactat se jugi ac vinculi inscium, se liberum, se otiosum: illi attritum esse labore collum.

4. Denique se glabrum, ac niidum: illum esse hirsutum ac squalidum.



5. *His elders at that time indeed said nothing to the contrary; but shortly after he saw this skipper to be drawn to the Altars, and then he speaks to him in these words,*

6. *What is thy easie life come to?*

7. *That secure ease hath brought thee to the ax.*

8. *Now at the least way, as I suppose, thou dost rather persuade me to labour which preserves me, than to ease, which hath now haled thee to the slaughter,*

9. *Mor. To order our life well, we had need of labour and watchfulness.*

10. *But a slothfull person, and one that is given to pleasure, shall have that end of his things, which he would be loth to have.*

### 121. Of the Dog and the Lyon.

1. *The dog meets a Lyon, and jeers him, saying, Why dost thou, poor wretch, being starved with hunger, run up and down the woods, and by-places.*

2. *Look upon me, that am fat, and well liking; and I get not these by labour but by ease.*

3. *Then the Lyon made answer, Thou indeed hast thy good fare; but thou fool, thou hast bands withall.*

4. *Be thou a slave, that canst do like a slave, I indeed am free, and will not serve.*

5. *Mor. The Lyon answered gallantly; for Liberty is better than any thing whatsoever.*

### 122. Of the Fishes.

1. *A Fresh-water fish was carried into the Sea by the force of the stream; where it bragging of its nobility, set light by all the Sea kind of fish.*

2. *The Sea could not endure this, but said, its Nobility should then be shewed, if it being caught with the Seal, should be carried with him to the market.*

3. *That he himself should be bought up by the Nobles, but it by the ordinary sort of people.*

4. *Mor. Many are so taken with a desire of glory, that they themselves vaunt and brag of themselves.*

5. *But the commendation of his own mouth, is not accounted a commendation for a man, but it is entertained with the laughter of them that hear it.*

### 123. Of the Libard and the Fox.

1. *A Libard, that hath a speckled back began to look big upon it; the other wild beasts, and the very Lyons being scorned by him.*

2. *A Fox comes to him, and persuades him not to proud, saying, That he indeed had a gay skin, but himself had a gallant wit.*

3. *Mor. There is a difference and an order of good things.*

4. *The Goods of the body, excel the Goods of fortune; and it behoveth, that the Goods of the mind be preferred before them both.*

### 124. Of the Fox and the she-Libard.

1. *When the she-Libard once set light by a Fox, in comparison of her self, because she had a skin speckled with all kind of coloured spots, The Fox made answer, That she her self had that comeliness in her mind, which she had in her skin.*

*Mor. And indeed it is much better to have a nimble wit, than a speckled skin.*

5. Senior tum quidem nihil contra; sed brevi post tempore videt hunc insultorem duci ad aras, ac tum hūc verbis affatur.

6. *Quo tua mollis vita pervenit?*

7. Securum istud otium rediit ad securim.

8. Jam saltem (ut opinor) potius suades mihi laborem, qui me tuetur, quàm otium, quod nunc te traxit ad necem.

9. *Mor.* Ad vitam rectè gerendam opus est labore & vigilantia.

10. Socors autem & voluptati deditus, *suarum rerum, quem nollat, sortitur exitum.*

## 121. De Cane & Leone.

1. **O**ccurrit canis leoni, jocatur; Quid tu miser exhaustus inedia percurris sylvas & devia?

2. Me specta pinguem ac nitidum; atq; hæc non labore consequor, sed otio.

3. Tum leo, habes quidem tuas epulas; sed habes, stolidè, etiam vincula.

4. Tu servus esto, qui servire potes; ego quidem sum liber, nec servire volo.

5. *Mor.* Pulchrè respondit leo; *quibuslibet, enim, rebus potior est libertas.*

## 122. De Piscibus.

1. **P**iscis fluvialis vi fluminis correptus est in mare, ubi suam efferens nobilitatem, omne marinum genus, *vili pendebat.*

2. Non tulit hoc Phoca, sed ait, tunc fore indicium Nobilitatis si cum phoca captus portetur ad forum.

3. Se emptum iri à Nobilibus, illum autem à plebe.

4. *Mor.* Multi sic capti sunt libidine gloriæ, ut sese ipsi prædicent & jactent.

5. Sed laus sui oris non datur homini laudi, at excipitur cum auditorum risu.

## 123. De Pardo & Vulpecula.

1. **P**ardus, cui *pictum* est *tergum*; cæteris feris, etiam leonibus despectis, *intumescbat.*

2. Accedit ad hunc vulpecula, suadet non superbire, dicens, Illi quidem speciosam esse pellem, sibi vero speciosam esse mentem.

3. *Mor.* Discrimen est bonorum, & ordo.

4. Bona corporis præstant bonis fortunæ: utrisque illis animi bona præferantur oportet.

## 124. De Vulpecula & Pardale.

1. **C**um aliquando pardalis vulpem præ se contemneret quòd ipsa *pellem haberet omnigenis colorum maculis variegatam.* Respondit vulpes, sibi id decoris in animo esse, quod illi esset in cute.

2. *Mor.* Neque verò paulo satius est ingenio præditum esse vasro, quàm cute versicolore.

## 125. Of the Fox and the Cat.

1. **W**hen once the Fox, in a discourse that she had with the Cat, bragged, that he had several shifts, so that he had even a budget full of tricks; the Cat answered, That she had but one shift only to rely upon, if any danger should be.
2. As they were talking, on a sudden, a cry was heard, of dogs coming towards them.
3. Then the Cat leap'd into a very high tree, whereas the Fox in the interim being surrounded with a kernel of Hounds, was catch'd.
4. Mor. The fable implies, that one device is better sometimes, so that it be true and effectual, than many tricks and vain devices.

## 126. Of the King and the Apes.

1. **A** King of Egypt taught some Apes, that they might perfectly learn how to dance.
2. For, as no living creature doth more resemble the shape of a man, so none else doth better, or more willingly, imitate men's actions.
3. Therefore after they were very well taught the art of dancing, they began to dance, being clad in purple robes, and disguised: and the show, took very well a long time, till a conceited merry man, among the spectators, threw nuts amongst them which he carried privately in his pocket.
4. Then presently the Apes, as soon as they had seen the nuts, having forgotten the dance, began to be that which they were before: and on a sudden from dancers, they returned to Apes: and having torn their visards and rent their Cloaths, they scrambled one with another for the nuts, to the exceeding great laughter of the beholders.
5. Mor. This fable advertiseth us, that the ornaments of fortune, do not alter a mans disposition.

## 127. Of the As and the Travellers.

1. **W**hen two men by chance had found an As in the desert, they began to fall out betwixt themselves whether of them should lead him home as his own.
2. For he seemed to be offered by fortune to both alike.
3. In the mean time, whilst they wrangled about this matter one with another, the As got away, and neither of them enjoyed him.
4. Mor. Some men fall short of present advantage, which through their ignorance they know not how to make use of.

## 128. Of the Fishermen.

1. **S**ome fishermen having cast in their nets, haled out Tortoisés.
2. When they had shared them amongst themselves, and were not able to eat them up all, they invited Mercury, as he chanced to come to them, to their cheer.
3. But he, perceiving, that he was not at all invited out of any good will, lest that he might eat them from over glutting themselves with the meat refused, and bad them eat the Tortoisés themselves, which they had caught.

4. Mor.

125. *De Vulpe & Fele.*

1. **C**UM aliquando vulpes in colloquio, quod illi erat cum fele, jactaret sibi varias esse technas; adeo ut vel *peram* haberet *dolis refertam*: Felis autem respondit, sibi unicam duntaxat artem esse cui fideret, si quid esset discriminis.

2. Inter confabulandum, repente *canum* accurrentium *tumultus* auditur.

3. Ibi felis in arborem altissimam subiliit, cum vulpes interim à *canum* *agmine cincta* capitur.

4. *Mor.* Innuit fabula, præstabilius esse nonnunquam unicum consilium, modò id sit verum & efficax, quam plures dolos, *consilique frivola*.

126. *De Rege & Simiis.*

1. **R**EX quidam *Ægyptius* aliquot simias instituit, ut *saltandi rationem perdiscerent*.

2. Ut enim nullum animal ad figuram hominis propius accedit; ita nec aliud actus humanos aut melius, aut libentius, imitatur.

3. Artem itaque saltandi *protinus edocta* saltare coeperunt insignibus indutus purpureis, ac personata: multoque jam tempore *mirum in modum placebat spectaculum*; donec è spectatoribus *facetus quispiam*, nuces, quas clanculum in sinu gestabat, in medium abiecit.

4. Ibi statim simiæ, simulatque nuces vidissent, oblitæ choreæ, id esse coeperunt, quod antea fuerunt: ac repente è saltatricibus in simias redierunt, contritisque personis, dilaceratisque vestibus, *pro nucibus inter se pugnabant non sine maximo spectatorum risu*.

5. *Mor.* Admonet hæc fabula, fortunæ ornamenta non mutare hominis ingenium.

127. *De Asino & Viatoribus.*

1. **D**UO quidam cum in desertis locis asinum quempiam fortè fortuna nacti essent, contendere inter se coeperunt, uter eorum, uti suum, domum abduceret.

2. Nam utrique pariter à fortunâ videbatur objectus.

3. Hac interim *de re illis invicem altercantibus*, asinus sese subduxit, ac *nextor eo positus est*.

4. *Mor.* Quidam à presentibus commodis, quibus ob inscitiam uti nesciunt, excidunt.

128. *De Piscatoribus.*

1. **P**ISCATORES aliquot, jacto reti, *testudines eduxerunt*.

2. Eas cum essent inter se partiti, *neque sufficerent omnibus comedendis: Mercurium* fortè accedentem, invitârunt ad convivium.

3. At is, intelligens se neutiquam *humanitatis gratiâ* vocari, sed ut eos *fastidii cibi sublevaret* recusavit; jussitque ut ipsi tuas testudines ederent, quas cepissent.

4. *Mor.* Some men after they have unadvisedly undertaken any thing, implor other mens aid, whom they may engage in their own business.

## 129. Of the Ass.

1. *A*T Cumanum, an Ass, that was weary of his slavery, having broken the bridle, had run away into a forest: He fitted a Lyons skin, which by chance he had found there to his body, and so behaved himself instead of a Lyon, frightening both men and wild beasts with his voice and tail.

2. For the Cumani do not know a Lyon.

3. This disguised Ass therefore, bare sway a great while after this manner, being taken and feared for an huge Lyon; till a stranger going to Cumæ, (one who had oftentimes seen both a Lyon and an Ass, and therefore it was no hard matter for him to know him) found that it was an Ass by his loaf ears, and by some other signs, and brought him home, being soundly cudgelled; and restored him to his master, that owned him.

4. Now in the mean time, the Ass being already owned, made all the people of Cumanum laugh exceedingly, whom ere while, he being thought to be a Lyon, had almost frightened to death.

5. *Mor.* We cannot well hide those vices which have grown up with us, ever since we were children.

## 130. Of the Beetle and the Eagle.

1. *A* Beetle on a time, being slighted by an Eagle, began to think of taking revenge one way or other.

2. He searched diligently where the Eagle had built her nest; the Beetle crept to it, and threw down her eggs, with the like wile.

3. When the Eagle had often changed her dwelling, and did no good, she went to Jupiter her Patron, and told him her misery,

4. He bids her lay her eggs in his lap, which were like to be safe even in that place.

5. But the peevish Beetle crept hither also, by the welts and plaits of his cloaths, whilst Jupiter never felt it at all.

6. Afterwards, when Jupiter saw the eggs to be stirred, and did not well mind being affrighted at the strangeness of the matter, he shook his lap, and threw them on the ground.

7. *Mor.* This fable teacheth us, That no man, though he be never so little, is to be undervalued.

## 131. Of the Satyr and the Country-man.

1. *A* Satyr, when he was very cold, in an extraordinary great frost, was brought into his house and entertained by a Country-man.

2. And wondering why the man blew into his hands, which he held to his mouth, he asked him why he did so?

3. He made answer, That he might warm his cold hands, with the warmth of his breath.

4. Afterwards when, after a fire was made, and the Table furnished, he blew again into his hot portage; He wondering also the more at him, enquired of him what this might mean.

4. *Mor.* Nonnulli, posteaquam inconsultè quippiam adorti sunt, aliorum implorant auxilium, quos suo negotio admisceant.

122. De Asino.

1. **A** *Pud Cumanos* asinus quispiam peræsus servitutem, abrupto loro in sylvam aufugerat; illic fortè repertus leonis exuvias corpori applicabat suo, atque ita pro leone se gerebat, homines pariter ac feras voce caudaque territans.

2. Nam Cumani leonem ignorant.

3. Ad hunc igitur modum *regnabat aliquamdiu personatus hic asinus, pro leone immani habitus ac formidatus, donec hospes quispiam Cumas profectus (qui sæpenumero viderat & leonem, & asinum, atque ob id non erat ei difficile dignoscere) aurium prominentium indicio, atque aliis quibusdam conjecturis, asinum esse deprehendit, ac probe sustigatum reduxit, dominoque agnoscanti reddidit.*

4. Interim autem *risum non mediocrem concitabat omnibus Cumanis asinus jam agnitus, quos dudum, creditus leo, meum propemodum exanimaverat.*

5. *Mor.* Haud facilè regimus vitia, quæ a pueris nobiscum adoleverunt.

130. De Scarabæo & Aquila.

1. **S** *Scarabæus aliquando spretus ab aquilâ, cepit de vindictâ quoquo pacto sumenda cogitare.*

2. Pervestigavit ubinam aquila nidum collocasset, adrepit scarabæus, & ova simili dolo dejecit.

3. Aquila cum sæpius domicilium commutasset, *neque quicquam proficeret, Jovem patronum adiit. exponit calamitatem suam.*

4. Is jubet, ut suo in gremio ponat ova, vel istic in tuto futura.

5. Et huc per *vestis lacinias, sinusque* prorepit pertinax scarabæus, *haud quaquam sentiente Jove.*

6. Deinde ubi vider ova commoveri *Jupiter, neque satis animadverteret, terribus rei novitate, excusso gremio in terram dejecit.*

7. *Mor.* Monet hæc fabella, *neminem, quantumvis pusillum, contemnendum esse.*

131. De Satyro & Rustico.

1. **S** *Atryrus quidam cum vehementer algeret, hyberno gelu supra modum scivente, à rustico quodam inductus est in hospitium.*

2. Admiratus autem cur homo *inflaret in manus ori admoas, rogavit cur ita faceret.*

3. Is respondit, *Ut frigidas manus halius tepore calefaceret.*

4. Deinde ubi, *extracto foco, apposuâ mensâ, in pultem fervidam rursum inflaret, magis etiam admiratus, sciscitatus est quid hoc sibi vult.*

5. *That I might cool my pottage, quoth he, which is too hot, with my breath.*

6. *Then the Satyr rising from the Table saith, What do I hear?*

7. *Dost thou blow both hot and cold too, out of the same mouth?*

8. *You shall pack.*

9. *For, I do not like to live in the same house with such a mau.*

10. *Mor. Double tongued men are here set out, who sometimes commend, and sometimes discommend the same man.*

### 132. Of the Lark and her young ones.

1. *AESOP, that Fabulist of Phrygia, was, for good reason, thought to be a wise man, because he did not severely and imperiously command and censure what were good to be advised and persuaded unto, as the Philosophers are wont to do; but, having feigned merry and delightfull tales, he brought into mens understandings and minds, things that were wholesomely and heedfully taken notice of, with a winning way of hearing.*

2. *As this little fable of his, concerning a little bird's little nest, doth prettily and pleasantly premonish, that the hope and confidence of business, which one may dispatch, is never to be put in another, but in ones self.*

3. *There is a little bird, quoth he, her name is a Lark, she lives and builds her nest in the standing corn, about the time almost that harvest is ready, her young ones being juit then ready to flie.*

4. *That Lark as it fell out, was gone into a crop of corn, that was sooner ripe than ordinary; and therefore when the Corn began to grow white, her young ones were not fledged.*

5. *Therefore When she went to seek meat for her young, she warned them, that they should take notice, if any new thing were there said or done, and that they should tell it her, when she came back again.*

6. *Afterwards the owner of that corn calls his son being a young man, and saith, Dost thou not see that these are ripe, and require hands now?*

7. *Therefore to morrow, as soon as it shall be light see thou go to our friends, and intreat them that they would come and lend us their pains, and help us in with this harvest.*

8. *When he had said these words, he went his way: and when the Lark came again her young ones quivering, made a noise about her, and intreated their dam that she would now make haste quickly and remove her self into another place.*

9. *For the owner, say they, hath sent his son to intreat his friends, that they would come by peep of day, and shear.*

10. *The dam bids them, not to fear any thing.*

11. *For if the owner, quoth she; hath put off his harvest to his friends, the corn will not be thorn to morrow; nor is there any great need, that I should take you away to day.*

12. *On the day after therefore, the dam flies abroad to get meat; the Master carries for them that he had intreated; the Sun groweth hot, and nothing is done, and there were no friends.*

13. *Then saith he again to his son, Those friends are for the most part of them idle persons; but let us two go rather, and intreat our Cousins and kinsfolks, and neighbours, that they may come to morrow in time to shear.*

14. *The young ones being affrighted told this in like manner to their dam.*

15. *The*

5. Uti pulsem, inquit ille, *nimum ferventem halitu refrigerem.*
6. Tum Saryrus surgens à mensa? Quid ego audio, inquit?
7. Tunc eodem ex ore pariter & calidum & frigidum efflas?
8. Valebis.
9. Neque enim mihi ratio est *cum ejusmodi homine commune habere hospitium.*
10. Mor. Notantur *bilingues*, qui eundem modò laudant, modò vituperant,

## 131. 132. De Cassita & ejus Pullis. 132. 132.

1. **Æ**SOPUS ille *Phrygia Fabulator*, haud immerito sapient existimatus est, cum quæ utilia monitu suavisque erant, non severè non imperiose præcepit, & censuit, ut *Philosophis mos est*; sed festivos delectabilesque *Apologos* commentos res salubriter ac prospicienter animadversas, in mentes animoque hominum cum audiendi quadam illecebra induxit.

2. Velut hæc ejus fabella de *avicula nidulo*, lepide atque jucunde præmonet *sem fiduciamq;* rerum, quas efficere quis possit haud unquam in alio, sed semet ipso habendam.

3. *Avicula* inquit est parva, nomen est *cassita*, habitat, nidulaturque in segetibus id ferme temporis, quod appetit messis, pullis jamjam plumantibus.

4. Ea *cassita* in sementes forte concesserat tempestiviores; propterea frumentis flavescentibus *pulli* etiam tunc involucre erant.

5. Cum igitur ipsa iret cibum *pullis* quasitum, monet eos, ut si quid ibi novæ rei fieret, dicereturve, animadverterent, idque uti sibi, ubi rediisset, renunciarent.

6. Dominus postea segetum illarum, filium adolescentem vocat, & Videtne, inquit, hæc ematuruisse, & manus jam postulare.

7. Idcirco die *crastino*, ubi *primum diluculabit*, fac amicos adeas, & roges, ut veniant, operamque mutuam dent, & *messē* hanc nobis adjuvent.

8. Hæc ubi dixit, discessit; atque ubi rediit *cassita*, *pulli* *trepiduli* circumstrepere, orareq; matrem, ut statim jam properet, atque *alium* in locum sese asportet.

9. Nam dominus, inquiunt, misit filium, qui amicos rogaret, ut luce oriante veniant, & metant.

10. Mater jubet eos, à metu otiosos esse.

11. Si enim dominus, inquit, *messē* ad amicos rejecit, *crastino* seges non metetur neque necesse est hodie uti vos aufferam.

12. Die igitur postero, mater in *pabulum* volat; dominus quos rogaverat, operitur: *Sol* *fervet*, & fit nihil, & amici nulli erant.

13. Tum ille rursum ad filium, Amici isti, inquit, *magnam* in partem cessatores sunt: quin potius imus, & cognatos, affines; vicinosque nostros oramus, ut ad sint cras tempore ad metendum.

14. Idem hoc *pulli* pavefacti matri nunciant.



15. The dam exhorts them that then also they would not fear, nor take any care; she saith, That no Cousins, or Kinsfolks almost, were so bane, as to make no delay to take a toyl upon them, and to die as they are bidden presently: Onely mind you, quoth she, if so be anything be said again any further.

16. Another morning betimes, the bird went to feed, the Cousins and kinsfolks forbear the pains, which they were intreated to afford.

17. At the last therefore the Master said to his Son, Let our friends and our kindred farewell, thou shalt bring two sickles, as soon as ever it is day, I my self will take one to me, and thou shalt take the other to thee, and we our selves will shear the corn to morrow with our own hands.

18. When the dam heard of her young ones, that the Master said that; she said It is time to give place, and to be gone.

19. It will now without question be done, what he hath said shall be.

20. For now it resteth in him, whom the matter concerneth, not in another, of whom help is desired.

21. And so the Lark removed from her nest, and the corn was shorn by the owner of it.

22. Mor. This indeed is a Fable of Æsop's, touching the relying upon friends and near acquaintance which is for the most part light and vain.

23. But what else do the purer books of the Philosophers advise us, than that we should trust to our selves onely; and that we should esteem all other things, which are without us, and without our mind neither for ours, nor for us.

24. Ennius in his Satyrs, hath very wittily and handsomely comprised this tale of Æsop's, in well compacted verses: the two last whereof are these, which I verily think it is worth the labour, to have it one's heart and memory.

25. Be sure this thing be always in thy thought;

What thou canst do, trust not thy friends for ought.

### 132. Of the Birds and the Owl.

1. **A**lmost all the birds once went to the Owl, and intreated her, that hereafter she would not build in the false roofs of houses, but rather in the boughs of a tree, and amongst the green branches for there she might more sweetly take the pleasure of the spring.

2. Moreover, they shewed her a little Oak, that was newly sprung up, and somewhat tender as yet; in which forsooth the Owl, as they said, might sometimes sit softly, and make her nest for her self.

3. But she said, she would not doe it.

4. But, on the other side, she gave them counsel, that they should not trust themselves to that little tree.

5. For it would one time or other bring forth bird-lime, to wit, the very bane of birds.

6. They, as they are a light & flickering kind, scorned the counsel of a wise Owl.

7. Now the Oak was grown up now it was spread now it was full of green leaves.

8. Behold, there all the birds flutter by flocks in the boughs, they are merry, they hop up and down, they play together, and they chirp.

9. In the mean time, that Oak had brought forth bird-lime, and men had observed it; thereupon, all the poor birds alike, were entangled there on a sudden; and when it was too late, they repented themselves in vain, because they had not followed that wholesome advice.

10. And

15. Mater hortatur, ut tum quoque sine metu, ac sine cura sint: cognatos affinesque nullos ferre tam esse obsequibiles, ait, ut ad laborem capessendum nihil cunctentur, & statim dicto obediant: Vos modo, inquit, advertite, si modo quid denuo dicitur.

16. *Aliâ luce ortâ*, avis in pastum profecta est; cognati & affines operâ, quam dare rogati sunt, *superfedit*.

17. Ad postremum igitur dominus filio, Valeant, inquit, amici cum propinquis; afferes *primâ luce* falces duas: *unam egomet* mihi, & *tu tibi capies alteram*, & frumentum nosmetipsi manibus nostris cras *metemus*.

18. Id ubi ex pullis dixisse dominum, mater audivit; Tempus, inquit, est *cedendi & abeundi*.

19. Fiet nunc *dubio procul* quod futurum dixit.

20. *In ipso enim jam vertitur*, cuja est res, non in alio unde petitur.

21. Atq; ita cassita *nida migravit* & *seges à domino demessa* est.

22. *Mor.* Hæc, quidem est *Æsopi fabula*, de amicorum plerumque & propinquorum levi & inani fiducia.

23. Sed quid aliud *sanctiores libri* Philosophorum monent, quàm ut *nobis tantum ipsis nitamur*; alia autem omnia, quæ extra nos, extraq; nostrum animum sunt, neque pro nostris, neque nobis ducamus.

24. Hunc *Æsopi* Apologum *Ennius* in-Satyris *scitè admodum & venuste versibus quadratis* composuit: quorum duo postremi isti sunt, quos *habere corde & memoria*, opere prætium esse herclè puto.

25. *Hoc tibi erit argumentum semper in promptu situm,*  
*Ne quid expecta amicos, quod tu agere possis.*

### 133. De Avibus & Noctua.

1. *A*ves olim propè universæ noctuam adierunt, rogaruntque eam nè posthac *in adium cavis* nidificaret, sed in arborum potius ramis, atque inter frondes; ibi enim *vernari suavius*.

2. Quin, eidem *quercum* modò enatam, *pusillam*, tenellamque adhuc, ostendebant; in qua scilicet, *molliter*, ut aiebant, & *sedere ipsa* aliquando noctua, & *suum sibi construere nidum* posset.

3. At illa facturam se negavit.

4. *Quin invicem* consilium dedit iis, ne arbusculæ illi se crederent.

5. Laturam enim quandoque esse *viscum*, *pestem* videlicet *avium*.

6. Contempsere illæ (ut sunt *leve genus & volaticum*) sapientis unius Noctuæ consilium.

7. Jam quercus adoleverat, jam patula, jam frondosa erat.

8. Ecce, ibi *aves illa omnes gregatim ramis involitant, lasciviunt, subsultant, colludunt, cantillant*.

9. Interea, quercus ea viscum protulerat, atque id homines animadvertant; implicitæ ergò repente ibi *omnes pariter misellæ*; ac frustra eas *sera penitentia* subiit, quod salubre illud consilium spreverant.

10. *And they say, this is the reason, why all the birds now, when they see the Owl, thronging about her do as it were complement her, bringing her along, follow her, lit about her, and flie about her.*

11. *For, remembring her advice, they now admire her as one that is wise, and stand round about her in a throng, that forsooth, they may once learn of her to be wise.*

12. *But I think to no purpose, nay indeed, also sometimes to their great harm.*

13. *For those ancient Owls were wise in good earnest; and now there are many Owls, which indeed have the feathers, and the eyes, and the beak of Owls, but they have not the wisdom.*

6. *Mor. This fable teacheth you, that you do not scorn the Counsel of him, that giveth you good advice.*

### 134. Of the Gourd and the Pine-tree.

1. *A Gourd was once sown near a Pine-tree, which was a very great one, and had broad boughs.*

2. *Now the Gourd, when it was grown big with many flowers, & seasonableness of the weather, began to be wanton, and to reach out its boughs somewhat saucily.*

3. *Now it crept into the Pine, now it advanced to get up, now it adventured to wrap about the boughs and green branches, making shew of its greater leaves, its white flowers, and of its huge and fresh green fruits.*

4. *Therefore it grew so proud and insolent that it adventured to challenge the Pine-tree, and saith, Thou seest how I out-go thee, how I excell in large leaves, how I excell in greenness, and straightway over-top thee.*

5. *Then the Pine, which was gravely wise and strong, did not at all wonder at the boldness of the saucy Gourd, but answered it thus.*

6. *I have here abode many winters, heats, sun burnings, and sundry calamities, and do yet remain sound.*

7. *Thou wilt have less presumption at the first frost nips, when both thy leaves shall fall down, and all thy greenness shall be gone.*

8. *Mor. We must not be proud in prosperity.*

### 135. Of the Crow and the Wolves.

1. *A Crow bears the Wolves company along steep tops of the high mountains: She desires that she might have a part of the Prey, because having followed them she had at no time left them, and she had been a companion.*

2. *Afterwards she was shaken off by the Wolves, as having not followed them, but the prey and the meat; and was no less like to devour the inwards of the Wolves, if they should be killed, than she did of other living Creatures.*

2. *Mor. We must not alwaies look upon what we do, but how we stand affected when we doe it.*

### 136. Of the Earth's labour.

1. *The earth on a time being grown big, and wonderfully swollen, made shew, as if she would bring forth some great thing.*

2. *They that dwell near, run to her, the husbandmen stand amazed; they be without hope and fear expect the earth's delivery.*

3. *Some thought, that that Typhoeus, with an hundred hands; others thought, that mountains were like to burst forth.*

10. Atque hoc esse aiunt, cur nunc aves omnes, ubi noctuam viderint, frequenter eam quasi saluant, deducunt, sectantur, circumdant, circumvolitant.
11. Etenim consilii illius memores, admirantur eam tunc ut sapientem stipantque Ænsea cetera, ut videlicet ab eâ sapere aliquando discant.
12. Sed opinor frustra, imò verò, etiam interdum cum magno ipsarum malo.
13. Nam veteres illæ noctuæ revera sapientes erant: nunc multæ noctuæ sunt, quæ noctuarum quidem plumas habent, & oculos, & rostrum, sapientiam verò non habent.
14. Mor. Benè monentis consilia nè spernas, hæc fabula docet.

## 134. De Cucurbita &amp; Pino.

1. Sata est olim cucurbita juxta arborem pinum, quæ grandis admodum & ramis patulis exstabat.
2. Cucurbita verò, cum multis pluviis atque coeli temperamento crevisset, lascivire incepit, & ramulos audacius porrigere.
3. Jam serpebat in pinum, jam surgere, jam ramos & frondes involvere audebat; ampliora folia, candentes flores, prægrandia poma & virescentia ostentans.
4. Itaque tanto fastu atque insolentia intumuit ut pinum arborem ausa sit aggredi: & vides, inquit, ut te supero, ut amplis foliis, ut virore præsto, & jamjam ad cacumen præfurgō.
5. Tum pinus, quæ senili prudentiâ & robore pollebat, nihil mirata est cucurbitæ insolentis audaciam, sed ita ad eam respondit.
6. Ego hic multas hyemes, calores, æstus, variasque calamitates pervici, & adhuc integra consisto.
7. Tu ad primos rigores minus audaciæ habebis, cum & folia concident, & viror omnis aberit.
8. Mor. Secundis rebus non est superbiendum.

## 135. De Corvo &amp; Lupo.

1. Corvus lupos per ardua montium juga comitatus, partem sibi prædæ fieri postulat, quia eos secutus nullo tempore destituisset, sociusque fuisset.
2. Repulsus deinde est à lupis tanquam non eos, sed prædā cibumque secutus; nec minùs luporum, si occiderentur, quam cæterorum animalium extra fuisset voraturus.
3. Mor. Non quid agamus semper inspiciendum est, sed quo sensus animo cum agamus.

## 136. De partu Terræ.

1. Turgida olim facta tellus, & mirum in modum tumida magnum aliquod paritura videbatur.
- Accurrunt finitimi, stupent agricolæ, terræ partum inter spem metumque expectant.
3. Alii Typhæa illum centimanum, alii montes erupturos putabant.

4. The earth is opened, there came forth a Mouse; and they turned that into a laughter and a jest, which was thought would be a wonder to all.

5. Mor. We must not always believe gay promises.

### 137. Of the Members and the Belly.

1. **M**Ans joynts, when they saw the belly idle, fell out with it, and denyed it their help.

2. When they also by that means fainted, they understood, that the belly divided the meat, which it had received throughout all the members, and they became friends with it again.

3. Mor. Great matters decay by discord, they avail by concord.

### 138. Of Arion and the Dolphin.

1. **A**Rion was an ancient and famous Fidler.

2. He was of the place and town Methymna, and of the Country and Isle Lesbos.

3. Periander the King of Corinth esteemed that Arion as a friend, and loved him for his skill.

4. He travels thence from the King, to see the famous Countries Sicily and Italy.

5. When he came thither, he pleased both the ears and the minds of all, in the Cities of both the Lands; and there the men prized him, took pleasure in him, and loved him.

6. He then afterwards, having gotten good store of money, and a good estate, resolved to return to Corinth.

7. He therefore chose a ship and mariners, that were Corinthians, as being better known, and more friends to him. But the Corinthians, after they had entertained that man, and the ship was carried into the deep being greedy of the booty and the money, took counsel about killing Arion.

8. Then he, when he understood the villany, gave them his money, and his other things that they might have it; & intreated them that they would but spare his life.

9. The Mariners were so far moved with these prayers of his, that they forbore to kill him by force with their own hands; but commanded him to leap headlong presently into the Sea before their faces.

10. The man being daunted at that, and all hope of life being lost, afterwards intreated this one thing, that before he died, they would give him leave to put on his clothes, and to take his fiddle, and to sing a song of that his hap, which might be able to comfort him.

11. Then the wild and savage Seamen had a great desire to hear him.

12. He obtains what he had intreated.

13. And there presently, being girt after this manner cloathed, made fine, and standing upon the hatches of the top of the stem, he sung the song which is called Orthym, with a very loud voice.

14. Towards the end of his Song, he threw himself a good way into the deep, with his fiddle, and all his dressing, as he stood and sung.

15. The Mariners, not making any other question, but that he had perished, held on in the course which they had begun to make.

16. But a strange, and wonderful, and loving act befell, a Dolphin on a sudden swam to him amongst the waves, and holding up his back above the waves, took him up, and carried him with his body and cloathis safe, to Tanarus, in the Country of Laconia.

17. Then

4. Aperitur terra, prodiit Mus; & quod miraculo fore omnibus existimabatur in risum arque jocum converterunt.

5. *Mor.* Non semper credendum promissis magnificis.

### 138. De Membris & Ventre.

1. **H**UMANI artus, cum ventrem otiosum viderent, ab eo discordarunt, & suum illi ministerium negaverunt.

2. Cum eo pacto & ipsi quoque deficerent, intellexerunt ventrem cibos acceptos per omnia membra dividere; & cum eo in gratiam redierunt.

3. *Mor.* Magnæ res discordiâ pereunt; concordia valent.

### 138. De Arione & Delphine.

1. **V**etus & nobilis Arion cantator fidibus fuit.

2. Is loco & oppido *Methymneus*, terrâ atque insulâ *Lisbius* fuit.

3. Eum *Arionem* rex *Corinthus* *Periander*, amicum amatumque habuit, artis gratiâ.

4. Is inde à rege proficiscitur, terras inclytas *Siciliam* atq; *Italiam* visurus.

5. Ubi eò venit, auresque omnium mentesque in utriusque terræ urbibus demulsit, in quæstibus istis & voluptatibus amoris usque hominum fuit.

6. Is tum postea grandi pecuniâ & re bonâ multâ copiosus, *Corinthus* instituit redire.

7. Navem igitur, & nautas ut notiores amicioresque sibi *Corinthios* delegit, sed eo *Corinthus* homine accepto, naviq; in altum provecta, prada pecuniæque cupidi, ceperunt consilium de necando *Arione*.

8. Tum illum, ibi perniciæ intellecta, pecuniam cæteraque sua ut haberent dedisse; vita modò sibi parcerent oravisse.

9. Nautas precum ejus harum comiseritos esse illatenus, ut ei necem inferre per vim suis manibus temperarent; sed imperavisse, ut jam statim coràm desiliret præceps in mare.

10. Homo ibi territus & spe omni vitæ perditâ, id unum postea oravit, ut priusquam mortem oppeteret, induere permitterent sua sibi indumenta, & fides capere, & canere carmen casus illius sui consolabile.

11. Feros & immanes nautas prolubium tum audiendi subit.

12. Quod oraverat, impetrat.

13. Atq; ibi mox de more cinctus, amictus, ornatus, stansque in summæ puppis foro, carmen quod *Orithym* dicitur voce subaltrissima cantavit.

14. Ad postrema cantûs, cum fidibus ornatæque omni, sicut stabat canebatque, jecit sese præcul in profundum.

15. Nautæ, haudquaquam dubitantes quin perisset, cursum quem facere coeperant tenuerunt.

16. Sed novum, & mirum, & pium facinus contigit: Delphinum repente inter undas adnavissè, & dorso super fluctus edito vectavissè, incolumique cum corpore & ornatu, *Taurum* in terram *Lacnicam* devexissè.

17. Then Arion went quite from that place to Corinth, and offered himself so to King Periander, as he had been carried by the Dolphin, and told him the thing as it had happened.

18. The King did not believe it, but gave order, that Arion should be kept in prison, as if he deceived him: and in a dissembling manner asked the Seamen, being sought for, whilst Arion was kept close, whether they had heard any thing concerning Arion, in those places from whence they came.

19. They said the man was in Italy when they went thence, and did very well there and that the Cities did much affect him, and delight in him and that he was happy in their favour, and store of money.

20. Then whilst they speak these words, Arion slept forth with his harp and cloaths, with which he had cast himself into the Sea.

21. The Mariners being astonished and convicted, could not deny.

22. MOR. This fable teacheth us that more pity is sometimes found in the brute creatures, than in those men, that, besides wealth, have no worth, besides shape, nothing of a man.

### 139. Of the Spider and the Gout.

1. **T**He Spider being somewhat more at leisure from weaving; walked seasonably abroad to refresh her self.

2. The Gout offereth to meet her though she could very hardly overtake her by uneven strides.

3. After that days journey was pretty well passed, they were not far from a little town, which the Inhabitants of that Country called Tyche.

4. They took both a resolution, to seek out an host agreeable to their condition.

5. The Spider, without making much ado, goes to lodge in a rich man's house, there she hangs out her webs on every side, and spreads out her nets.

6. Presently there came, I know not what ugly faces, which pulled down her weavers shop.

7. Therefore her buildings were but for a little while, which way soever she turned her self.

8. For she could no where avoid the Grooms beefoms, that could espie a thing quickly.

9. She was in a very sad condition, which alone was vexed and troubled; amidst such plenty of all things.

10. But the Gout, like a poor beggar had at last with much ado, got leave to come into a poor man's cottage: when she had sate down in that place she endured all kind of miseries.

11. Coarse bread was set before her, when she had a mind to her supper, and a pot of water, when she could scarce gape, because her chops were so drie.

12. A boarded bed was spread, not with green leaves, not with grass, but with small chaff for her that was weary with travel on the day time.

13. And it is not my purpose now to tell, how hardly such hard bedding, such coarse ruggs agreed with her soft members with a skin (as I may say) of silk.

14. That stately Star therefore, which hears and sees all things, was scarce risen, when the Spider and the Gout met again together.

15. The Spider first tells the troubles of the night past, the changing of so many places sometimes blaming the Master's nastiness, and sometimes the overmuch servance of the Groom.

16. The

17. Tum *Arionem* prorsus ex eo loco *Corinthum* petivisse, talemque *Periandro* regi, qualis Delphino vectus fuerat, sese obtulisse, eique rem (sicuti acciderat) narravisse,

18. Regem isthæc parum credidisse, *Arionem* (quasi falleret) custodiri iussisse nautas requisitos, obligato *Arione*, dissimulanter interrogasse, Ecquid audissent, in iis locis unde venissent, tuper *Arionem*.

19. Eos dixisse, Hominem, cum inde irent, in terra *Italia* fuisse, eumque illic benè agitare, & studiis delectationibusque urbium florere, atque in gratia pecuniæque magna fortunatum esse.

20. Tum inter hæc eorum verba, *Arionem* cum fidibus & indumentis, cum quibus se in salum ejaculaverat, extitisse.

21. Nautas stupefactos convictosque, ire inficias non quisse.

22. *Mor.* Documento est hæc fabula, plus aliquando inveniri in brutis animalibus clementiæ, quàm in his hominibus, qui præter opes nihil habent pens: præter figuram, nihil humanitatis.

### 139. De Aranea & Podagra.

1. **A** Ranea, paululum à texendi opere *quietior*, animi relexandi gratiâ, commodum deambulabat.

2. Huic se obviurn præbet Podagra, tametsi *passibus ambiguis* admodum ægre illum assequeretur.

3. *Ejus diei itinere utcunque emenso*, non longe aberant ab oppidulo, cui regionis incolæ *Tyche* nomen indiderunt.

4. *Utrique Consilium* fuit, conditionis suæ hospitem pervestigare.

5. Aranea, non maximopere datâ operâ, in opulenti cuiusdam civis ædes diverit: inibi *quaquaversum* telas suas præpendebat, prætendebatq; retia.

6. Aderant illico nescio qui *trygodamones*, qui textrinam illius demoliebantur.

7. Momentaneum itaque erat ipsius, quo etiam cunque se verteret, ædificium.

8. Nusquam enim scopariorum oculatas scopas poterat effugere.

9. *Miseria plane*, quæ in tanta rerum omnium affluentia sola angebatur perturbaturque.

10. Podagra vero, mendicabuli instar, vix tandem egestosi cuiuspiam tuguriolum impetrârat: ad loci cum decubuisset, nihil non experiebatur miseria-ram.

11. Apponebatur cœnaturienti panis cibarius, aridis vix faucibus hianti hadropoterium.

12. Jamque diurno itinere labascenti torus ligneus, nullis frondibus, nullo gramine, sed prætenuis paleis infernebatur.

13. Atque dicere non est hujus instituti, quàm convenerint malè membris mollibus, cuticula (ut ita dixerim) holoferica, stragula tam dura, tam barbari villi.

15. Oriente igitur vix tandem illo augusto Sydere, quod exaudit, quod inveniunt omnia, convenère rursus aranea simul & podagra.

15. Prior aranea præteritæ noctis molestias, tot locorum commutationes denarrat: nunc hero exprobrans munditiem, nunc *vimidia scopariorum obervantiam*.



16. *The Gout, on the contrary, frameth many stories, concerning the poverty of her Host, nor hath she leisure to shew the Spider the blew marks, which the hard bed-stead had made in her tender skin.*

17. *They make a motion that the Spider ought thenceforward to enter into poor mens cottages, and the Gout into rich mens halls; they both willingly condescend to this opinion.*

18. *But yet, as it grew darker and darker, they drew near to a City.*

19. *The Gout not forgetting what was decreed upon, stole softly into the house of a certain monied man.*

20. *Who being, as good hap was, espied by the Master, O strange, with what kind respect, with what courtesie and with what complements was she entertained!*

21. *Swan-down beds, and bolsters stuff with the underwing down of Partridges, were put and spread under her.*

22. *I forbear to speak of the Hypocras, the Alicant, the wine of Lesbos, and of Tarentum.*

23. *I forbear to speak of the Snap-figs, the Pheasants, and these small birds, which pride it with two colours.*

24. *In short, there was no delight, no pleasure, which she enjoyed not.*

25. *The Spider having entred into the poor man's cottage, weaves her webs; which way soever the wall lieth with open distances, she hangs her nets.*

26. *She bestirs her self busily about her round fashioned work; she mends what was broken, she finishes what was begun: and, that I may speak briefly, she bears all the sway in the empty house.*

27. *She fears no ambuscadoes, she fears no open onsets; nay indeed she is out of the reach of besoms.*

28. *Not long after, the Gout meets the Spider, she sets out at large her delights, her happiness, her fortunes.*

29. *The Spider extolls her Empire, and her liberty to weave, with wonderful commendations.*

30. *This resolution at the last liked them both, that what way soever they travelled, the Gout should turn into rich mens houses, and the Spider into poor mens Cottages.*

31. *Mor. Though this Apologue may be applied to several uses, yet it declarerh this especially, that one is in one place more fortunate than in another.*

32. *Besides, that great mens houses are the receptacles of diseases.*

33. *Lastly, that there is no where greater liberty, than where there is less wealth.*

#### 140. Of the Mouse that was bred in a Chest.

1. *A Mouse that was bred in a Chest, had spent almost all her life there, being fed with Nuts, which used to be kept in it.*

2. *As she was playing about the sides of the Chest, and had fallen down, and sought how to get up again she found good chear very daintily provided.*

3. *Which when she had begun to taste she said, How foolish have I been hitherto, who thought nothing in the world to be better than my chear, look what sweeter meats I eat here!*

4. *Mor. This fable sheweth, that we must not be so in love with our country, if it be mean, as not to go to other places, seeing we may be more happy elsew ere.*

16. Podagra contrā de hospitibus sui egestate complura comminiscitur; nec orium habet *admonstrare* araneæ lividas vibices, quas adamantina fulcra tenella cuticula impesserunt.

17. *Consilium ineunt*, araneam deinceps pauperum tuguria, podagram verò divitum aulas debere subingredi; in hanc aranea pedibus, podagra animo vadit sententiam.

18. Veruntamen tenebris jamjam incrementibus urbi cuipiam sese appropinquant.

19. Podagra, instituti non immemor, pedetentim se in nymphi cujusdam domum illatetravit.

20. Qua commodum ab hero conspecta, dii boni, qua benevolentia, qua humanitate, quibus nominibus excipitur!

21. Supponuntur, substernunturque storinæ culcitra, torq̃lia pendicum subalaribus plumis referta.

22. Taceo vinum dulce, vinum nigrum, Lesbium, Tarentinum.

23. Taceo ficedulas, phasianus atque eas aviculas qua binis superbiunt coloribus.

24. In summa, nihil deliciarum, nihil voluptatum non exhaustibat.

25. Aranea, pauperis casam ingressa, telas orditur, quaquaversum parietes interpatent, retia suspendit.

26. Orbiculari operi manibus pedibusque incumbit, reficit abrupta, perficit intercepta: & ut dicam breviter, vacua dominatur in aula.

27. Nullas insidias, nullos formidat insultus: imò verò etiam jam scopis superiur omnibus.

28. Non multo post, podagra araneam convenit, delicias suas, felicitatem, fortunas ampliter exornat.

29. Araneā miris laudibus extollit imperium suum, ædificandi, texendique libertatem.

30. Placuit tandem hac utrique sententia: quorsumcunque proficerentur, podagram in divitum domos, araneam in pauperum tuguria debere divertere.

31. Mor. Apologus hic tametsi ad usus varios accommodari queat, id tamen imprimis declarat, alium alio loco fortunatiorem esse.

32. Præterea morborum domicilia esse divitum aulas.

33. Ad ultimum nusquam libertatem majorem, quam ubi divitiarum minus.

#### 140. De Mure in cista nato.

1. MUs in cista natus, omnem ibi ferè duxerat ætatem, nucibus pastus quæ in ea servari solebant.

2. Dum autem circa oras cista ludens decidisset, quærereturque ascensum, reperit epulas lautissimè paratas.

3. Quas cum gustare cœpisset, quàm stultus, inquit, hæcenus fui, qui in toto terrarum orbe nihil melius cistula mea esse credebam, Ecce, quàm suavioribus hic vescor cibis!

4. Mor. Hæc fabula indicat, non ita patriam diligendam, ignobilis si sit, ut alia non adeamus loca, cum alibi beatiores esse possimus.

## 141. Of the Country-man that had obtained, that Wheat might grow without beards.

1. **A** Country-man had obtained of Ceres, that Wheat should grow without beards, lest it should hurt the hands of them that did shear or thresh it: which, as soon as it ripened was eaten up by the little birds.

2. Then said the Country-man, how deservedly do I suffer, who have lost very great profits, for a little conveniency sake.

3. Mor. This fable signifieth, that small inconveniences are to be weighed with a greater profit.

## 142. Of the Hawk, that pursued the Pigeon.

1. **W**hen a Hawk pursued a Pigeon with a speedy flight, he went into a Farm-house, and the Country-man caught him.

2. Whom he intreated in a fair manner, that he would let him go: for, said he, I have done thee no hurt.

3. To whom the Country-man made answer, neither had the Pigeon hurt thee.

4. Mor. This fable sheweth, that they are deservedly punished, who strive to hurt the innocent.

## 143. Of the Spider and the Swallow.

1. **A** Spider being vext against a Swallow, because she catch'd flies, which are her meat, had hang'd her nets in a door stead, through which she used to flye that she might catch her.

2. But the Swallow, as he flew, carried the nets, with her that wove them through the air.

3. Then the Spider hanging in the air, and perceiving that she was like to perish presently said.

4. How justly do I suffer these things, which having much ado to catch the least things that flie, with great toil, did think that I could hold such great birds!

5. Mor. We are advised by this fable, not to undertake things beyond our strength.

## 144. Of a Country-man that was to pass over a River.

1. **A** Country-man being to pass over a River, which by chance had grown big with showers, sought for a ford.

2. And when he had first tried that part of the River, which seemed more quiet and still, he found it deeper, than he had thought in his mind.

3. Again where he found it more shallow and safe there the streams ran with a greater noise of waters.

4. Then he said with himself how more safely may we commit our life to waters that make a great noise, than to them that are still and quiet.

5. Mor. We are admonished by this fable, that we should less fear men that are full of words, and use to threaten, than still men.

141. De Rustico, impetrante ut triticum absque aristis nasceretur.

1. Impetraverat à Cere rusticus, ut triticum absque aristis nasceretur, nè mentium, triturantiumque manus læderet : quod ubi inaruit, à minutis avibus depastum est.

2. Tum rusticus, *Quam digna, inquit, patior, qui parva commoditatis causa emolumenta quam maxima perdidit.*

Mor. Fabula indicat, parva incommoda majori utilitate pensanda.

142. De Accipitre Columbam insequente.

1. Cum accipiter columbam præcipiti insequeretur volatu, villam ingressus, à rustico captus est.

2. Quem blande, ut se dimitteret, obsecrabat ; *Non enim te lasi, dixit.*

3. Cui Rusticus, Nec hæc, respondit, te læserat.

4. Mor. Fabula indicat, merito puniri, qui innocentes ledere conantur.

143. De Aranea & Hirundine.

1. Aranea in hirundinem excandescens, quæ muscas, qui suus est cibus, capiebat, retia, in foribus per quas volitare solebat, ut eum caperet, suspenderat.

2. Hirundo verò advolans, retia cum textrice per aera portabat.

3. Tum aranea in aere pendens, & sese jamjam perituram intelligens.

4. *Quam justè hac patior, dicebat, qua minima volatilia magno labore vix capiens, credidi tam magnas aves posse comprehendere.*

5. Mor. Hac monemur fabula, ne viribus majora aggrediamur.

144. De Rustico amnem transiture.

1. Rusticus torrentem transiture, qui forte imbribus excreverat, quærebat vadum.

2. Et cum primum eam fluminis partem tentasset, quæ quietior placidiorque videbatur, reperit eam altioream quam animo erat opinatus.

3. Rursus ubi breviorẽ tutiorẽque adinvenit, ibi majori strepitu fluvius decurrebat.

4. Tum secum, quàm tutius, inquit, *clamosis aquis, quàm quietis & silentibus, vitam nostram credere possumus.*

5. Mor. Hac admonemur fabula, ut minus verbosos & minaces, quàm quietos eximescamus.

## 145. Of the Pigeon and the Magpie.

1. **A** Pigeon being asked by a Magpie, what persuaded her to build always in the same place seeing her young ones were alwayes taken thence from her?
2. Answered, Symplicity.
3. Mor. This fable sheweth, that honest men are oftentimes easily deceived.

## 146. Of the Cuckow and the Hawk.

1. **T**he Cuckow was jeered by the Hawk that, whereas she was as big bodied as he, and not unlike in colour to her, (for narrowness of spirit) she would rather eat earth-worms, than the sweet flesh of other birds.
2. Within a few days after, she saw the Hawk being caught by a Country-man, whose pigeons she pursued, to hang down from an high turret, for the terror of others.
3. To whom the Cuckow said, Friend, how much better had it been for you to hunt worms, than to make after other folks birds?
4. Mor. This fable sheweth, that their life is safer, and more to be liked of, that are content with their own things without danger, than theirs who coveting other mens things, undergoe great perils of life.

## 147. Of the Ass and the Calf.

1. **T**he Ass and the Calf feeding in the same pasture, had perceived by the sound of a Bell that the Enemies army came towards them.
2. Then the Calf said, O companion, let us run away hence, lest the enemies carry us away prisoners.
3. To whom the Ass said, Do thou run away, whom the enemies have used to kill and eat.
4. It maketh no matter to the Ass, to whom the same article of carrying a burden is every where offered.
5. Mor. This fable admonisheth servants that they do not much fear to change their Masters, if so be that they are not like to be worse than their former.

## 148. Of the Fox and the Women that eat the Hens.

1. **A** Fox passing by a farm-house, espied a company of women, very silently eating a great many hens, very daintly roasted.
2. Towards whom she turning her self said, What outcries and barking of dogs would there be against me, if I should doe that which you doe.
3. To whom an old woman answering said, Thou base creature, we eat these things that are our own, but thou stealest other mens things?
4. Mor. This fable adviseth us, that we do not think, we may doe that with other mens things, which the owners may doe.

145. *De Columba & Pica.*

1. **C**olumba interrogata à pica, quid eam induceret, ut in eodem semper loco nidificaret, cum ejus pulli, inde sibi semper surriperebantur;
2. Simpliciter, respondit.
3. *Mor.* Hæc indicat fabula; facile viros probos sepe decipi.

146. *De Cuculo & Accipitre.*

1. **I**risus ab accipitre cuculus, quod cum sibi & corpore par, & colore non ab-  
similis esset, (præ angustia animi) potius vermibus terrenis, quam suavi-  
bus aliarum avium carnibus, vesceretur.
2. Vidit paucis post diebus, accipitrem à rustico, cujus columbas infecta-  
batur, captum, ad matum cæterorum ex alta turre pendere.
3. Cui cuculus, quam melius tibi, inquit, amice, fuisset vermes venari  
quam alienas aves impetere.
4. *Mor.* Hæc fabula indicat, eorum vitam tutiorem esse, & magis proban-  
dam, qui suis rebus sine periculo sunt contenti, quam illorum, qui aliena appe-  
tentes, adeunt magna vita discrimina.

147. *De Asino & Vitulo.*

1. **A**sinus & vitulus, in eodem pascentes prato, sinistra campana hostilem exer-  
citus adventare præfenserant.
2. Tum vitulus, Fugiamus hinc, O sodalis, inquit, ne hostes nos captivos  
abducant.
3. Fuge tu, inquit, quem hostes occidere & esse consueverunt.
4. Asini nihil interest, cui ubique eandem ferendi oneris est proposita conditio.
5. *Mor.* Hæc fabula servos admonet, ne dominis magnopere mutare for-  
nident, modo prioribus deteriores futuri non sint.

148. *De Vulpe & Mulieribus Gallinas edentibus.*

1. **V**ulpes juxta villam quandam transiens, conspexit catervam mulierum  
plurimas gallinas opipare assatas alto silentio comedentem.
2. Ad quas conversa, Qui clamores, inquit, & canum latratus contra me  
fient, si ego facerem quod vos facitis?
3. Cui respondens quædam anus, pessima animalium, inquit, nos quæ  
ostia sunt comedimus; tu vero aliena furaris.
4. *Mor.* Hæc fabula nos admonet, ne putemus nobis in aliena licere, quod  
propriis dominis licet.

## ● 149. Of the fat Capons and the lean one.

1. **A** Man had largely crammed many Capons, which were shut up in the same coop, who were made fat all saving one, whom his fellow mocked as a lean rascal.

2. The Master being to entertain some noble guests, at a dainty and costly feast, commands the cook, that he should kill and dress some of those, which he should find fatter than others.

3. The fat ones hearing this troubled themselves, saying, How much better had it been for us, to be lean.

4. Mor. This fable was invented for poor mens comfort, whose life is safer than rich mens.

## 150. Of the piece of Timber, and the Oxen that drew it.

1. **A** Piece of Elm-Timber complained of the Oxen, saying, O ye ingratefull Oxen, I have fed you a long time with my green boughs; but you drag me that have nourished you, along the stones and the mire.

2. To whom the Oxen made answer, Our groans, and our sighs, and the goad wherewith we are pricked, can teach thee, that we draw thee full sore against our wills.

3. Then the piece of timber pardoned them.

4. Mor. This fable teacheth us, that we be not angry against them, that hurt us against their wills.

## 151. Of the goodly Trees, and the ill-favoured one.

1. **A** Great many trees grew together in the same place being tall, streight, and free from knots, except one that was low, little and knotty, which the other used to make a mocking stock on, as being ill favoured and dwarfish.

2. The Owner of them being about to build an house in a place, gave order, they should all be felled except that which seemed likely to make the house unhand-some, by its shortness and ill favouredness.

3. When the rest were cut down, the ill favoured one said thus with it self, Nature, I will no more complain of thee, because thou hast bred me ill favoured, seeing I see such great dangers to hang over the heads of them that are fair.

4. Mor. This fable doth admonish us, that we be not sorry, that we are born unhand-some seeing hand-somness hath oftentimes done many hurt.

## 152. Of the Swan that sang at her death, and was blamed by the Stork.

1. **T**He Swan being ready to die, was asked by the Stork, why she sung far more sweetly at her death, (which other living creatures so much dread) than she had done in all her life, seeing she ought rather to be sad?

2. To whom the Swan said, Because I shall never be vexed any more with the care of seeking meat, nor shall I fear the snares of Fowlers.

3. Mor. This fable admonisheth us, that we do not fear death, by which, all the miseries of this present life are cut off.

## 149. De Caponibus pinguibus &amp; macro.

1. **V**ir quidam complures capones in eodem *ornithobosco* inclusos largo nutriverat cibo, qui pingues effecti sunt omnes præter unum, quem ut macilentum irridebant.

2. Dominus, *nobiles hospites tanto & sumptuoso accepturus convivio*, imperat coquo, ut ex his interimat coquatque quos pinguiore invenerit.

3. Hæc audientes *corpulenti*, sese afflictabant, dicentes, Quanto præstiffet nos macilentos esse?

4. *Mor.* Hæc fabula in *pauperum salamen* conficta est, quorum vita rutilior est quam divitum.

## 150. De Trabe &amp; Bobus eam trahentibus.

1. **T**rabs *ulmea* de bobus conquerebatur, dicens, Ingrati, ego multo tempore meis vos frondibus alui; vos verò me nutricem vestram per saxa & luta trahitis.

2. Cui boves, Gemitus suspiriaque nostra, & stimulus quo pungimur, te docere possunt, quod te trahimus invisi.

3. Ignovit trabs.

4. *Mor.* Hæc nos docet fabula, nè in eos excandescamus, qui *non sua sponte* nos lædunt.

## 151. De Arboribus pulchris &amp; deformi.

1. **A**rbores complures in eodem creverant loco, proceræ, rectæ, enodæque præter unum humilem, parvam, nodosamque; quam ut deformem pusillamque cæteræ *ludibrio habere* solitæ erant.

2. *Ædificaturus domum* loco dominus, jubet omnes excidi, præter eam quæ brevitate & deformitate sua ædificium indecorum redditura videbatur.

3. Cæteris excisis, deformis hæc secum dicebat; De te non amplius querar, Natura, quod me turpem genueris, cum formosis tam magna videam imminere discrimina.

4. *Mor.* Hæc fabula nos admonet, nè doleamus nos natos esse deformes cum multis formositas sæpe nocuerit.

## 152. De Cygno in morte canente, reprehensio à Ciconia.

1. **C**ygnum moriens interrogabatur à Ciconia, cur in morte, (quam cætera animalia adeò exhorrent) multò suaviores, quam in omni vita, emitteret sonos, cum potius mæstus esse deberet.

2. Cui cygnus, quia, inquit, neque *cibi querendi cura amplius cruciabor* neque, *aucupum laqueos extimescam*.

3. *Mor.* Hæc fabula admonet, nè mortem formidemus, qua omnes vitæ præsentis miseræ præciduntur.



### 153. Of the Woman that wailed for her dying Husband, and of her Mother that comforted her.

1. **A** Mother comforted a woman, that was yet but young, whose Husband lay a dying, saying, Daughter, do not afflict thy self, do not take on to very much, for I have found thee another husband, a great deal handsomer than this, who will quickly ease thee of thy want of thy former husband.

2. But the woman, not able to refrain her sorrow, (as one that did ardently affect her husband) did not only turn the deaf ear towards her mother's words, but blamed the unseasonable mention of another husband.

3. But as soon as she saw her husband dead, amidst her tears and mourning she asked her mother, whether the young man was there, whom she said she would give her for a Husband.

4. Mor. This tale sheweth, how quickly women use to forget their love to their deceased husbands.

### 154. Of a Woman that wept for her Lovers departure.

1. **A** Dishonest woman wept sore for her sweet-heart, when he went away, whom she had pillaged of almost all his things.

2. And when a neighbour asked her, why she wept so, and would not be comforted; she said, I do not weep for his departure, but for the Cloak which I have left him.

3. Mor. This fable sheweth, that not the lovers, but their goods are belov'd by whores.

### 155. Of the Flie, which sitting upon a Chariot, said she had raised a dust.

1. **C**hariots, upon which there sate a flie, ran in a race.

2. And when there was a very great dust risen, both by the trampling of the horses feet, and the rowling of the wheels, the flie, said, What a mighty dust have I raised?

3. Mor. This fable belongs to them, who, although they be cowardous, endeavour to take other mens glory to themselves, by their brag-words.

### 156. Of the Eel that complained that she was infested more than the Serpent.

1. **A** N Eel asked a Serpent, Why seeing they were alike, and a kin, men should rather pursue her than him.

2. To whom the Serpent said, because men seldom hurt me, without danger.

3. Mor. This fable sheweth, that they use less to be hurt, who revenge themselves.

### 153. De Muliere, Virum morientem flente, & Parente eam consolante.

1. **M**ulierem adhuc juvenem, cujus vir animam agebat, parenti consolabatur: dicens, Nè te affliges, ne tantopere lugeas, filia: alium enim virum tibi inveni, isto longè formosior em, qui prioris desiderium facile mitigabit.
2. At mulier doloris impatiens, (ut quæ maritum ardente amore prosequeretur) non modò verba parentis non admittebat, sed intempestivam alterius mariti mentionem accusabat.
3. At ubi maritum defunctum videt inter lachrymas & luctus parentem interrogat, an adsit juvenis ille quem sibi in virum dare velle se dixerat?
4. *Mor.* Fabula indicat, quàm cito defunctorum maritorum amor ex uxorum animo excidere soleat.

### 154. De Muliere amatoris discessum flente.

1. **M**ulier impudica amatorem suum abeuntem, quem omnibus fere rebus spoliaverat, multis lachrymis prosequeretur.
2. Interrogante autem eam vicina, cur ita inconsolabiliter fleret? Non discessum ejus, inquit, sed pallium, quod ei reliqui flet.
3. *Mor.* Fabula indicat, Non amatores, sed eorum bona à meretricibus amari.

### 155. De Musca, quæ quadrigis insidens, pulverem se excitasse dicebat.

1. **Q**uadrigæ in stadio currebant, quibus musca insidebat.
2. Maximo autem pulvere, tum equorum pedum pulsu, tum rotarum rotatione, exorto, dicebat musca, Quàm magnam vim pulveris excitavi?
3. *Mor.* Hæc fabula ad eos spectat, qui, cum ignavi sunt, alienam tamen gloriam suis magnificis verbis in se transferre conantur.

### 156. De Anguilla conquirente, quod magis quam Serpens infestaretur.

1. **A**nguilla interrogabat serpentem, quare cum similes essent atque cognati, homines tamen se potius quam illum infestarentur.
2. Cui serpens, Quia raro, inquit, me lædunt impune.
3. *Mor.* Hæc fabula indicat, minimis lædi solere, qui sese relinquantur.

## 157. Of the Ass, the Ape, and the Mole.

1. **W**hen the Ass complained, that he wanted horns, and the Ape that she wanted a tail, the Mole said, hold you your tongues forasmuch as ye may see me blind.

2. Mor. This fable belongs to them who are not content with their condition; who, if they did but consider other mens misfortunes, would more patiently endure their own.

## 158. Of the Sea-man that implored the help of Saints.

1. **A** Sea-man that was overtaken with a sudden and black storm in the Sea, said to the rest of his fellows, that implored the help of divers Saints, *Ye know not what ye ask.*

2. For, before that those Saints can go to God for our deliverance, we shall be overborn with this storm, that hangs over our heads.

3. I think therefore we had best flie to him, who will be able to deliver us from so great evils, without the help of another.

4. When therefore they had called upon God Almighty's help, the storm presently ceased.

5. Mor. This fable sheweth, where the help of one that is more able can be had we must not flie to them that are weaker.

## 159. Of the Fish, that leaped out of the Frying-pan into the hot Coals.

1. **T**he Fish being yet alive, were fried in a frying-pan, with scalding hot oyl; whereof one said, Brethren, let us go away hence, lest we perish.

2. Then they, leaping all at once out of the frying-pan, fell upon the burning hot coals.

3. When therefore they felt the more smart, they condemned the counsel which they had taken, saying, By how much a more cruel death do we now die?

4. Mor. This fable teacheth us, so to avoid present dangers, that we fall not into greater.

## 160. Of the four-footed Beasts that made a League with the Fish against the Birds.

1. **T**he four-footed beasts, when war was proclaimed against them by the birds, made a league with the fish, that by their help they might defend themselves from the fury of the Birds.

2. But when they expected their desired succours, the fish said, They could not come to them by land.

3. Mor. This fable adviseth us, that we should not make them our allies, when need is, cannot come at us.

## 157. De Asino, Simia &amp; Talpa.

1. **C**ONquerenti Asino quod cornibus careret, Simia verò quod cauda sibi deesset; Tacete, inquit Talpa, cum me oculis captam esse videatis.
2. *Mor.* Hæc fabula ad eos pertinet, qui non sunt sua sorte contenti; qui si aliorum infortunia considerent, aequiore animo tolerarent sua.

## 158. De Nautis, Sanctorum auxilium implorantibus.

1. **N**Auta quidam, in mari subita & atra tempestate deprehensus, cæteris ejus sociis diversorum divorum auxilium implorantibus, Nescitis, inquit, quid petatis.
2. Ante enim quam Sancti isti ad Deum, pro nostra libertate se conferant, hac imminente procella obruemur.
3. Ad eum igitur confugiendum censeo, qui absque alterius adminiculo à tantis malis nos poterit liberare.
4. Invocato igitur Dei omnipotentis auxilio illico procella cessavit.
5. *Mor.* Fabula indicat, Ubi potentioris auxilium haberi potest, ad imbecilliores non confugiendum.

## 159. De Piscibus, è sartagine in prunas defilientibus.

1. **P**ISCES adhuc vivi in sartagine ferventi oleo coquebantur: quorum unus, Fugiamus hinc, fratres, inquit, nè pereamus.
2. *Tum omnes pariter è sartagine exilientes, in ardentes prunas deciderunt.*
3. *Majore igitur dolore affecti, damnabant consilium quod ceperant, dicentes, Quanto atrociari nunc morte perimus?*
4. *Mor.* Hæc nos admonet fabula, ut ita præsentia vitemus pericula nè incidamus in graviora.

## 160. De Quadrupedibus, societatem adversus aves cum piscibus ineuntibus.

1. **Q**UADRUPEDES, cum bellum sibi ab avibus esset indictum, cum piscibus fœdus ineunt, ut eorum auxillio se ab avium furore tuerentur.
2. Cum autem optata expectarent auxilia, pisces negant se per terram ad eos accedere posse.
3. *Mor.* Hæc nos admonet fabula, nè eos nobis socios faciamus, qui, cum opus sit nobis, adesse non possunt.

## 161. Of the covetous Ambassadour, that beguiled the Trumpeters.

1. A Certain covetous person being sent Ambassadour for his Country, came into another City, upon whom the Trumpeters readily waited, that they might fill his ears with the sound of their Trumpets, and their own pockets with his money.

2. To whom he sent word, That it was now no time for musick: that he was in great mourning and sorrow, because his Mother was dead.

3. The Trumpeters then being frustrated of their expectation, went away sorrowful.

4. A friend of the Ambassadors hearing of his mourning, comes to him to visit him, and to comfort him, and asks him, how long his mother had been dead?

5. It is now forty years ago, quoth he.

6. Then his friend when he understood the Ambassadors witty put off, laughed heartily.

7. Mor. This fable belongs to covetous men, who strive with all their skill to save their money.

## 162. Of a man that came to a Cardinal that was newly created, to bid him joy.

1. A Notable merry conceited and jesting fellow, hearing that his friend was preferred to the dignity of a Cardinalship, came to him to bid him joy.

2. Who being puffed up with honour, and loth to own his old friend, asked him, who he was?

3. To whom he, as he was ever ready to bring out his jests, said, I am sorry for you, and others that come to such honours as this.

4. For as soon as ye have got such places of preferment, ye lose your sight, your bearing and other senses, so as ye can no more discern your old friends.

5. Mor. This fable noteth them, that being highly promoted, sleight their old acquaintance.

## 163. Of a Youth, that mocked at an old Mans crookedness.

1. A Young fellow having espied an old man crooked like a bow that is bent, asked him if he would sell him a bow?

2. To whom he made answer, Hast thou any need to lose thy money?

3. For, if thou come to my age Nature will afford thee a Bow without money.

4. Mor. This fable sheweth, that the infirmities of old age, which no body can avoid by living, are not to be laughed at.

## 194. Of an old Man that married a young Girl.

1. A N indiscreet man being above threescore and ten years of age, who till that time had continued a batchelour, had married a young girl.

2. To whom, when he could not pay what was due, he used to say, How badly I disposed of my life?

3. For

161. *De Legato avaro, tubicines decipiente.*

1. Quidam avarus pro patria Legatus, in aliam urbem profectus erat, cui tubicines præsto affuerunt, ut illius aures tubarum clangore, loculos autem suos pecuniâ implerent.

2. Quibus ille, renunciari jubet, non esse nunc locum cantibus, se in summo luctu & mœnore constitutum; matrem enim suam obiisse.

3. Tubicines autem spe frustrati & mœsti abeunt.

4. Amicus quidam legati audiens luctum, ad eum visendum consolandumque accedit interrogatque quamdudum mater ejus obiisset?

5. Quadraginta jam anni sunt, inquit.

6. Tunc amicus, intellectâ legati strophâ, in risum effusus est.

7. Mor. Hæc fabula ad avaros facit, qui omni arte student conservare pecuniam.

162. *De viro, qui ad Cardinalem nuper creatum, gratulandi gratiâ, accessit.*

1. Vir quidam facetus admodum, & urbanus audiens amicum suum ad Cardinalatus dignitatem adsumptum, ad eum gratulandi gratia accessit.

2. Qui honore tumidus, amicum veterem agnoscere dissimulans quisnam esset, interrogabat,

3. Cui ille, (ut erat ad jocos promptus) Miseresco, inquit, tibi cæterisque qui ad hujusmodi honores perveniunt.

4. Quamprimum enim dignitates ejusmodi tibi affecti, visum, auditumque & cæteros sensus irâ amittitis, ut pristinos amicos amplius non agnoscatis.

5. Mor. Hæc fabula eos notat, qui in altum sublatis, veteres despiciunt amicitias.

162. *De Juvene senis curvitatē irridente.*

1. Juvenis quidam conspicatus senem in arcus tensi similitudinem curvatum interrogavit, An sibi arcum veller vendere?

2. Cui ille, Ecquid est tibi opus pecuniam amittere?

3. Si enim ad meam perveneris aetatem, absq; pecunia arcum tibi naturæ concedet.

3. Mor. Hæc fabula indicat, minimè irridenda vitia senilis aetatis, quam nemo vivendo effugere possit.

164. *De Sene, puellam in uxorem accipiente.*

1. Vir quidam imprudens exacto septuagesimo vite anno puellam duxerat in uxorem qui ad id tempus in calibatu permansisset.

2. Cui cum debitum solvere non posset, dicere solebat; Quam malè vitam meam disposui?

3. For, I wanted a wife when I was young, and now that I am old, I am wanting to a wife.

4. Mor. This fable implyeth, that all things must be done in their season.

### 165. Of the Eagle and the Magpie.

1. A Magpie petitioned the Eagle, that he would entertain her amongst his familiars, and those of his household;

2. Seeing she deserved it both for the fineness of her body, and for the nimbleness of her tongue, to dispatch his errands.

3. To whom the Eagle made answer, I should do this, but that I am afraid, lest thou shouldest blab abroad by thy talkativeness, all the things that are done under my roof.

4. Mor. This fable adviseth us, that tell-tales and praters are not to be kept in our house.

### 166. Of the Thrush, that made friendship with the Swallow.

1. The Thrush boasted, that she had made a League of friendship with the Swallow.

2. To whom his dam said, thou art a fool, son, if thou think thou canst live with her, seeing ye both use to go to several places.

3. For thou art delighted in cold places, and she in warm places.

4. Mor. We are advised by this fable, that we do not make those our friends, whose course of life differeth from ours.

### 167. Of the Country-man and the Mouse.

1. There was a Country-man that was very poor, but withall so full of his jests, that he would not forget his natural jesting humour, so much as in a time of calamity.

2. He when he saw his farm house so burning by fire, that was by chance cast into it, that he thought he should never by any means be able to quench the fire, stood looking sadly upon the house on fire.

3. In the mean time he espied a mouse, which coming out of the Farm-house, avoided the danger as fast as ever she could.

4. The Country-man, having forgot his losses, ran, and catching up the mouse, threw her into the middle of the fire, saying,

5. Thou ingratefull living Creature, thou hast dwelt with me in time of prosperity; and now, because my fortune is changed, thou hast forsaken my farm-house.

6. Mor. This fable sheweth, that they are not true friends, who, when fortune smiles upon thee, stick to thee; but when all is not well, run fast away.

### 168. Of a rich man and his Servant.

1. There was a rich man, that had a Servant of a dull wit, whom he used to name the King of Fools.

2. He being somewhat often vexed at these words, resolved to come even with his Master.

3. Juvenienim mihi uxor deerat ; nunc autem senex defum uxori.

4. *Mor.* Hæc fabula innuit, omnia suo tempore peragenda.

### 165. De Aquila & Pica.

1. Pica aquilam rogabat, ut se inter suos familiares & domesticos acciperet :

2. Quando id meretur, cum corporis pulchritudine, tum ad mandata peragenda lingua volubilitate.

3. Cui aquila, Hoc facerem, respondit, ni vererer, nè qua intra regulam fiant, tuâ loquacitate cuncta efferres.

4. *Mor.* Hæc fabula monet, linguaces & garrulos domi non habendos.

### 166. De Turdo amicitiam cum Hirundine ineunte.

1. GLoriabatur turdus, se amicitiam contraxisse cum hirundine.

2. Cui mater, stultus es, fili, inquit, si credis cum ea posse convivere ; cum uterque vestrum diversa soleant appetere loca.

3. Tu enim frigidis, illa tepidis delectatur locis.

4. *Mor.* Hac monemur fabella, ne eos nobis faciamus amicos, quorum vita à nostra dissentit.

### 167. De Rustico & Mure.

1. RUSTICUS quidam erat admodum pauper : sed adeo facetus, ut nè calamitatis quidem tempore nativi leporis oblivisceretur.

2. Is, cum villam suam casu igne injecto irâ ardentem videret, ut aliquo modo ignem extinguere posse diffideret, mæstus spectat incendium.

3. Interim cernit murem quendam, qui villa egressus periculum quam occysimè fugiebat.

4. Oblitus damnorum rusticus cucurrit, & murem corripiens, illum in medium jecit incendium, dicens,

5. Ingratum animal, tempore felicitatis mecum habitasti ; nunc quia fortuna mutata est villam meam deseruisti

6. *Mor.* Fabula indicat, eos non esse veros amicos, qui aridente fortuna à latere tuo non discedunt : turbata autem præcipiti abeunt cursu.

### 168. De Divite quodam & Servo.

1. VIR erat dives, servum habens tardi ingenii, quem Regem stultorum solebat nuncupare.

2. Ille his verbis sæpius irritatus, statuit hero par referre.



3. For, one time as he turned to his Master, he said, I would I were the King of Fools.

4. For, there should no Empire in the world be more large than mine; and you also should be under my command.

5. Mor. The fable signifieth, that all places are full of fools.

### 169. Of the City-dogs, that pursued the Country-dog.

1. **A** Many City-dogs pursued a Country-dog, full-speed, which he ran away from, a long while together, and durst not fight again.

2. But when he turned again to them that pursued him, and stood still, and began also to shew his teeth, they all stood still as well as he, and none of the City-dogs durst come near him,

3. Then a General of an Army, who by chance was there, turning towards his Souldiers, said;

4. Mor. Fellow souldiers, this sight puts us in mind, that we should not run away, seeing we see greater dangers are readier to light upon them that run away, than them that fight again.

### 170. Of an old Woman, that blamed the Devil.

1. **M**EN, for the most part, when any misfortune hath befallen them, through their own default, will lay the blame upon fortune or the devil, to excuse themselves, thus do all men favour themselves.

2. The Devil taking this ill, when he saw an old woman getting up into a tree, out of which he had foreseen that she would fall, and lay the blame on him, said to witnesses that he had got;

3. See that old woman that is getting up into a tree, without any advice of mine, whence I see beforehand, that she is likely to fall.

4. Bear witness that I have not persuaded her, that she should climb into it with her shoes on.

5. Presently the old woman fell down, and when they asked her, why she got up into the tree with her shoes on, she said, Because the Devil forced me.

6. Then the Devil, having brought witnesses, proved that the old woman did it without his Counsel.

7. Mor. This fable sheweth, that men do not deserve pardon, who blame fortune, or the Devil, when they sin voluntarily.

### 171. Of the Tortoise and the Frogs.

1. **A** Tortoise having seen the frogs, which lived in the same pool, to be so light and nimble, that they could readily leap whither they listed, and jump a very great way, blamed Nature because it had bred him a slow Creature, and hindered with a very big burthen, so that he could not readily move himself, and that he was continually burn down with a great weight upon him.

2. But when he saw the frogs to become a prey to the eels and to be apt to be hurt by every bodies blow, he is never so little a one, being somewhat cheered, he said,

3. How much better is it to bear a burthen, by which I am defended against all blows than to undergo so many perils of death?

4. Mor. This tale sheweth, that we should not take Nature's gifts in bad part, which

3. Semel enim in herum conversus, utinam, inquit, rex stultorum essem.
4. In toto enim terrarum orbe, nullum meo latius esset imperium, & tu quoque meo subesses imperio.
5. *Mor.* Fabula significat, omnia plena esse stultorum.

### 169. De Canibus Urbanis, Villaticum insequentibus.

1. **C**anes complures urbani quendam villaticum præcipiti insequabantur cursu, quos diu ille fugit, *nec repugnare ausus est.*
2. At ubi ad insequentes conversus substitit, & dentes ipse quoque ostendere cepit, omnes pariter substituerunt, nec aliquis urbanorum appropinquare audebat.
3. Tunc *imperator exercitus*, qui forte ibi aderat, ad suos conversus milites.
4. *Mor.* Commilitones, inquit, hoc spectaculum nos admonet, nè fugiamus, cum præsentiora fugientibus, quam repugnantibus, videamus imminere pericula.

### 170. De Anu Dæmonem accusante.

1. **V**olunt homines ut plurimum, (quando *sua culpa*, aliquid sibi acciderit adversi) in fortunam, vel in dæmonem culpam conferre, ut se crimine exonerent; adeo omnes sibi indulgent.
2. Hoc dæmon egrè ferens, cum videret anum quandam, arborem ascendentem, ex qua illam ruituram, & in se culpam collaturam prævideret, æsticis testibus dixit;
3. Videte anum illam absque meo consilio arborem ascendentem, unde eam casuram esse prospicio.
4. Estote mihi testes, me ei non suavisse, ut soleata illam arborem ascenderet.
5. Mox anus cecidit, & cum interrogarunt, cur soleata arborem ascendisset, Dæmon, inquit, me impulit.
6. Tunc Dæmon, abductis testibus, probavit id ab anu absq; suo factum esse consilio.
7. *Mor.* Fabula indicat homines minime venia dignos, qui cum libere peccent, fortunam vel dæmonem accusant.

### 171. De Testudine & Ranis.

1. **T**estudo conspicata ranas, quæ in eodem stagno pascebantur, adeo levis, agilesque, ut facile quolibet profilirent, & *longissime salirent*, naturam accusabat, quod se tardum animal, & maximo impeditum onere procreasset, ut neque facile se movere posset, & magna assidue mole premeretur.
2. At ubi vidit ranas anguillarum escam fieri, cujuscunq; vel levissimo ictui obnoxias, aliquantulum recreata, dicebat,
3. Quanto melius est onus, quo ad omnes ictus munita sum, ferre, quam tot mortis subire discrimina?
4. *Mor.* Hæc fabula indicat, ne ægre feramus dona naturæ, qua majori

which oftentimes are more for our good, than we can be able to imagine.

### 172. Of the Dormise that would grub up an Oak.

1. **T**He Dormise resolved to grub up an Oak (being a tree that bears acorns) with their teeth; that they might have their meat the readier, lest they should be forced to climb up and down so often for a living.

2. But one of them, which was far more ancient, more experienced, and more discreet than the rest affrighted them from it, saying.

3. If we shall now kill her who nourisheth us, who shall afford us and our posterity sustenance in time to come?

4. Mor. This fable sheweth, that a wise man ought not only to look at things present, but also to foresee long beforehand things to come.

### 173. Of the Dog and his Master.

1. **O**ne having a dog, fed him always with his own hands, and let him loose when he was tyed that the dog might love him the more.

2. But he gave order; that his man, should tie him up and beat him, that he himself might seem to doe the good turns, but his man the bad turns towards him.

3. Now the dog taking it unkindly, that he was every day tyed up and beaten, ran away; and when his Master blamed him, as one that was ingrateful and unmindful of so great kindnesses, because he had run away from him, of whom he had ever been beloved and fed, but never tyed up nor beaten, he answered.

4. That which your man doth at your bidding, I think is done by you.

5. Mor. This fable sheweth, that they are to be accounted evil doers, that have been the cause of ill turns.

### 174. Of the Birds that feared the Beetles.

1. **T**he birds were mightily afraid lest the Beetles, whom they had heard to have made an abundance of bullets on a dunghil, with a great deal of labour should kill them with a Cross bow.

2. Then said a Sparrow, Do not ye fear.

3. For how shall they be able to shoot bullets against us that flie in the air, seeing they can scarce drag them along the ground with much heaving and lifting.

4. Mor. This fable admonisheth us, that we should not fear the wealth of those enemies, whom we see to want wit.

### 175. Of the Bear and the Bees.

1. **A** Bear being stung by a Bee was so enraged, that he tore all the hives in pieces, in which the Bees made their honey, with his paws.

2. Then all the Bees, as soon as ever they saw their houses to be pulled down, their maintenance to be taken away, and their young ones to be killed, making a head set upon the Bear with their stings, and almost killed him.

3. Who being with much adoe got out of their power, said with himself;

4. How much better were it to endure the sting of one Bee than to raise up so many enemies against me by my chafing?

5. Mor. This fable implyeth, that it is far better sometimes to endure the injury

*nobis commodo saepe sunt, quam nos intelligere valeamus.*

### 172. De Gliribus quercum eruere volentibus.

1. **G**lirès quercum arborem glandiferam, dentibus eruere destinaverunt, quò paratiorem haberent cibum, ne victus gratia tones ascendere & descendere cogerentur.

2. Sed quidam ex his, qui etate & usu rerum ac prudentia ceteris longe anteibat, eos absteruit, dicens:

3. Si nutricem nostram nunc interficiemus, quis futuris annis nobis ac posteris alimenta præbebit?

4. *Mor.* Fabulà hæc monet, virum prudentem debere non modò præsentia intueri, verum etiam futura longè prospicere.

### 173. De Cane & Hero.

1. **C**anem quidam habens, quò magis ab illo diligeretur, semper cum suis pascebat manibus, ligatumque solvebat.

2. Ligari autem, & verberari jubebat à servo: ut beneficia à se, maleficia autem à servo in illum viderentur esse collata.

3. Ægrè autem ferens canis se assidue ligari, verberarique, aufugit; & cum increparetur à domino ut ingratus, & tantorum beneficiorum immemor, qui à se fugisset, à quo semper dilectus pastusque fuisset, ligatus autem verberatusque nunquam, respondit.

4. Quod servus tuo jussu facit, à te factum puto.

5. *Mor.* Hæc fabula indicat, eos malefactores habendos, qui maleficiorum causa fuere.

### 174. De Avibus Scarabæos timentibus.

1. **M**agnus timor aves incesserat, nè Scarabæi arcu pilari eas occiderent; à quibus magnam pilarum vim in sterquilinio summo labore fabricatam audierant.

2. Tunc passer, Nolite, inquit, expavescere.

3. Quomodo enim pilas in nos per aëra volantes, jacere poterunt, cum eas per terram magno molimine vix trahant.

4. *Mor.* Hæc fabula nos admonet, nè hostium opes extimescamus, quibus deesse videmus ingenium.

### 175. De Urso & Apibus.

1. **U**rsus ictus ab ape tanta ira percitus est, ut alvearia, in quibus apes melificaverunt, tota unguibus discerperet.

2. Tunc apes universæ, cum domos suas dirui, cibaria auferri, filios necari viderent, falso impetu, aculeis ursum invadentes penè necavere.

3. Qui ex earum manibus vix elapsus seivum dicebat;

4. Quanto melius erat, apis unius aculeum tolerare, quàm tot in me hostes mea iracundia concitare?

5. *Mor.* Hæc fabula innuit, longè melius inter lum esse injuriam unius sustinere

injury of one, than, whilst we have a desire to punish one, to get our selves many enemies.

### 176. Of the Fowler and the Chaffinch.

1. **T**he Fowler had spread nets for birds, and had scattered store of meat for them, in a void place; yet, he took not the birds that came to feed, because he thought they were but a few.

2. Which, when they had fed, and flown away, others came to feed, which also by reason of their paucity, he cared not to take.

3. This course being kept for a whole day together, and some coming, and others going, whilst he always looked for a greater prey; at last it began to draw towards night.

4. Then the Fowler having left his hope of taking many, when now it was time to give over, as he drew up his nets caught one Chaffinch only which unhappy bird had tarried in the void place.

5. Mor. This fable sheweth, that they that will catch all things, are oftentimes scarce able to catch a few things.

### 177. Of the Souldier and the two Horses.

1. **A** Souldier having a very good horse, bought another, nothing at all so good as he, which he kept more choicely than the former.

2. Then saith the horse thus to the former, Why doth my Master look more carefully after me than thee, seeing I am not to be compared to thee, neither in fineness, nor strength, nor swiftness.

3. To whom the other horse said, This is the nature of men, to be always more kind to new guests.

4. Mor. This fable sheweth the madness of men, who are wont to prefer new things before old, although they be the worse.

### 178. Of the Swine and the Dog.

1. **A** Swine mocked a Spaniel, which whined, and wag'd the tail at his Master who had taught him with many blows and lugs by the ears, to set birds.

2. To whom the dog said, Thou knowest not, thou fool, thou knowest not, what I have got by those blows.

3. For, by means of them, I eat the most delicate flesh of Partridges and Quails.

4. Mor. This fable admonisheth us, not to take our Masters blows unkindly, which use to be an occasion of many good things to us.

### 179. Of the Log that blamed the Oxen's slowness.

1. **A** Piece of Timber, which was carried in a wain, blamed the Oxen as if they were slow, saying, Run slow-backs, for ye carry but a light load.

2. To whom the Oxen answered, Thou mockest us, not knowing what punishment attends thee.

3. For, we shall presently lay down this load, and then thou shalt be made a beat, until thou beest broken.

4. Then the log was sorry, and durst not jeer the oxen any more.

*sustinere, quam dum unum punire volumus, multos nobis inimicos comparare.*

176. *De Aucupe & Fringilla.*

1. **A**Uceps tetenderat velucibus retia, largamque illis in area effuderat escam, pascentes tamen aves non capiebat, quia sibi videbantur pauca.

2. Quibus pastis, ac volatilibus; aliæ pastum adveniunt, quas quoque propter paucitatem capere neglexit.

3. Hoc per totum diem ordine servato, ac aliis advenientibus, aliis abentibus illo semper majorem prædam expectante, tandem advesperascere coepit.

4. Tunc aucups amissa spe multas capiendi, cum jam tempus esset quiescendi, attrahens retia, unam tantum fringillam, quæ infelix in area remanserat, cepit.

5. *Mor.* Hæc fabula indicat, qui omnia comprehendere volunt, sæpe pauca vix capere posse.

177. *De Milite & duobus Equis.*

1. **M**iles equum habens optimum, emit alium nequaquam illi bonitate parem, quem multo diligentius quam priorem nutriebat.

2. Tunc priori sic ait, Cur me dominus quam te impensius curat? cum tibi neque pulcritudine, neque robore, neque velocitate comparandus sim.

3. Cui ille, *Est hæc, inquit, hominum natura, ut semper in novos hospites benigniores sint.*

*Mor.* Hæc fabula indicat hominum amantiam, qui nova, etiam si deteriora sint, solent veteribus antepone.

178. *De Sue & Cane.*

1. **S**UUS irridebat canem odorifera, qui domino marmore, & canda adulabatur, à quo artem aucupatoriæ multis verberibus, auriumque vellitionibus fuerat instructus.

2. Cui canis, Nescis, inquit, insane, nescis, quæ ex verberibus illis sum consecutus.

3. Per ea enim suavissimis perdicarum coturnicumque carnibus vescor.

4. *Mor.* Hæc fabula nos monet, nè iniquo feramus animo præceptorum verba, quæ multorum bonorum causa esse consueverunt.

179. *De Trabe, Bovem pigritiam increpante.*

1. **T**RABS quæ curru vehabatur, boves ut lentulos increpabat, dicens, *Curritis pigri, Onus enim leve portatis.*

2. Cui boves, Irrides nos, responderunt, *ignoras quæ te pena maneas.*

3. Onus hoc nos citò deponemus, tum autem tu quoad rumparis, sustinere cogaris.

4. Indoluit trabs, nec amplius boves convitiis lacessere ausa est.

4. *Mor.* This fable adviseth any one, not to insult over others calamities seeing he himself may be made liable to greater.

### 180. Of the Linnet and the Boy.

1. *A* Linnet being asked by a Boy, that had made much of her, and fed her with dainty and store of meat, why she being got out of the cage, would not return again, said, That I may feed my self at my own pleasure, and not at thine.

2. *Mor.* This fable sheweth, that liberty of life is to be preferred, before all delights.

### 181. Of the Jester and the Bishop.

1. *A* Jester coming to a Bishop (that was rich indeed, but covetous wishal) on new years day, ask'd him a Piece for a new years-gift.

2. The Prelate said, The fellow was mad, to think, so much morny would be given him for a new-years-gift.

3. Then the Jester began to beg a shilling.

4. But when he said, he thought this too much too, he intreated him to bestow upon him but a brass farthing.

5. But when he could not wring so much as this out of the Bishop, he said, Reverend Father, do but bestow your blessing upon me for a new-years gift.

6. Then said the Bishop, Kneel down, Son, that I may bless thee.

7. But I, quoth the Jester, will have none of that thy so cheap blessing.

8. For, if it were worth a brass farthing, thou wouldst certainly never give it me.

9. *Mor.* This fable was made against those Bishops and Priests, that esteem riches and wealth more than all the sacred rites and mysteries of the Church.

### 182. Of the Howpe, that was unworthily preferred.

1. *A* Almost all the birds, being invited to the Eagle's wedding, took it ill, that the Howpe was preferred before the rest, because she had a fine crown and was decked with changeable-coloured feathers; whereas she always used to sit amongst dung and filth.

2. *Mor.* This fable reproveth their folly, who in honouring men, are wont more to mind the fineness of their cloaths, and bravery of their beauty, than their virtues and manners.

### 183. Of the Priest and the Pears.

1. *A* Greedy Priest travelling forth of his Countrey to a wedding, to which he was invited, found an heap of pears by the way, wherof he medled not so much as with one although he was very hungry.

2. But rather making a scorn of them, he spit upon them.

3. For he was vext, that such meat as this should be offered him upon the way who was going to dainty cheer.

4. But when upon the way he met with a brook, grown so big with rain, that he could not pass it, without the hazard of his life, he resolved to return home again.

5. And returning fasting, he was so very hungry, that unless he had eaten those pears

5. *Mor.* Hæc fabula quemlibet moner, nè *aliorum insultet calamitatibus*, cum ipse possit majoribus subijci.

### 180. De Carduele & Puero.

1. **C**arduelis avis interrogata à puero, à quo in deliciis habita, & suavis & largis cibis nutrita fuerat; cur cavea egressa, regredi noller: Us meo, inquit, me arbitrata, non tuo pascere possim.

2. *Mor.* Hæc fabula indicat, *vita libertatem cunctis deliciis anteponendam.*

### 181. De Scurrâ & Episcopo.

1. **S**currâ quidam Calendis Januarii ad Episcopum quendam, divitem quidem sed avarum, accedens, *numisma aureum frenâ nomine petit.*

2. Antistes insanire hominem dixit, qui crederet tantam pecuniam sibi in frenam dari.

3. Tunc scurrâ nummum argenteum efflagitare coepit.

4. Se cum ille hoc quoque nummum sibi videri diceret, *arcum quadrantem*, ut talem sibi traderet, orabat.

5. Sed cum ne hunc quoque posset ab Episcopo extorquere, Reverende, inquit, pater, saltem benedictione tuâ me pro frenâ imperti.

6. Tunc Episcopus, Fleste, inquit, genua, fili, ut te benedicam.

7. Atego, inquit scurrâ, benedictionem istam tuam tam vilem nolo.

8. Si enim *nummum arcum valeat*, ei mihi nunquam profecto concederes.

9. *Mor.* Hæc fabula contra eos Episcopos & Sacerdotes confecta est, qui divitias & opes plenis faciunt, quam cuncta Ecclesiæ sacra & mysteria.

### 182. De Upupa indigne honorata.

1. **I**nvitatæ ferè omnes aves ad Aquilæ nuptias, indigne ferebant upupam cæteris præferri, quia coronâ insignis esset, & versicoloribus pennis ornata, cum semper inter stercorea & sordes solita esset volutare.

2. *Mor.* Hæc fabula *strutitiam corum arguit* qui in hominibus honorandis potius *vestium altorem, præstantiamque forma*, quam virtutes moresque soleant attendere.

### 183. De Sacerdote & Pyris.

1. **S**acerdos quidam gulosus extra patriam ad nuptias proficiscens, ad quas fuerat invitatus, reperit in itinere pyrorum acervum; quorum nè unum quidem attigit, *quamvis magnâ affectus fame.*

2. Quin potius ea ludibrio habens, *lotio conpersit.*

3. Indignabatur enim hujusmodi cibos sibi in itinere offerri qui ad lautas accedebat epulas.

4. Sed cum in itinere *torrentem* quendam ita imbris aultum offendisset, ut sine vitæ periculo eum transire non posset, domum redire constituit.

5. Revertens autem jejuniis, *tantâ est oppressus fame*, ut nisi pyra illa quæ



pers, which he had pissed upon (seeing he found nothing else) he had been furnished.

6. Mor. This fable teacheth us, that nothing is to be scorned, seeing there is nothing so vile and base which may not be useful sometimes.

### 184. Of the Mule and the Horse.

1. A Mule espying a Horse that was fine, with his gold bridle and saddle, and covered with purple trappings, was ready to burst with envy, conceiving him to be happy, that continually ate very good meat, and was handsomely clad: but that himself was unhappy in comparison of him, who being born down with pack saddles, not very well smoothed, was forced to bear very great burdens every day.

2. But when he saw the horse returning from a battle, to have many wounds he called himself happy in comparison of his calamity, saying, That it was far better to get a hard living by daily labour, and to be beggerly attired, than after very good and delicate feeding, and so great deckings, to undergo peril of death.

3. Mor. This fable teacheth, that we must not envy Kings and Princes, because they abound in riches and wealth, seeing we may see their life to be subject to far more dangers, than poor men are.

### 185. Of the Hog and the Horse.

1. A Hog espying a War-horse that went armed all over to a battle, said, Thou fool, whither dost thou make so much haste? for thou shalt perhaps die in the battle.

2. To whom the horse made answer, A knife shall take away thy life from thee, being fed amongst dirt and filth, when thou shalt have done nothing worthy commendations; but glory shall attend my death.

3. Mor. This fable implieth that it is more commendable to die, having done some brave exploits, than to live long, after a base fashion.

### 186. Of the Tanner, that bought of a Hunter the skin of a Bear, that was never yet caught.

1. A Tanner coming to a Hunter, bought of him the skin of a Bear, and laid down money for it.

2. He said, he had not a Bear's skin for the present, but that he was to go the next day a hunting, and promised, that when he had killed the bear, he would let him have his skin.

3. The Tanner going with the Hunter into the wood, for his mind sake, got up into a very high tree, that, from thence he might see the fight of the Bear and the Hunter.

4. The Hunter came boldly to the Cave, where the Bear lurked, and having put in his dogs, forced him to come out; which after he had avoided the Hunters thrust, threw him all along upon the ground.

5. The Hunter, knowing that this wild beast did not prey upon dead carcases, stopping his breath, counterfeited himself dead.

6. When the Bear, smelling with his nose put to him, could not perceive him to breathe, either at the nose, or the breast, he went his way from him.

7. When the Tanner saw, that the wild beast was gone away, and that there

urina conspererat, comedisset cum aliud non inveniret, *extinctus fuisset.*

6. *Mor.* Hæc fabula monet, nihil esse contemnendum, cum nihil sit tam vile & abjectum, quod aliquando usui esse non possit.

### 184. De Mulo & Equo.

1. **M**ulus conspicit equum aureo fræno ephippioque insignem, & purpureis opertum pbalæris, rumpatur iuvæntia, illum beatum reputans qui continue optimis vesceretur cibis, & decore amicaretur ornatu, se autem præ illo infelicem, qui clutellis male dolatis oppressus, quotidie maxima onera ferre cogeretur.

2. At ubi vidit equum è pugna redeuntem, multis affectum vulneribus, præ illius calamitate se felicem appellabat, longè melius esse dicens, *Quidiano labore durum victum queritare, & surpiter vestiri, quàm post optimos & delicatos cibos, & tantos ornatus, mortis adire discrimina.*

3. *Mor.* Hæc fabula monet, regibus & principibus minime invidendum, quia divitijs & opibus abundant, quàm vitam eorum longè pluribus periculis quàm pauperum, videamus esse subjectam.

### 185. De Porco & Equo.

1. **P**orcus conspicit equum bellatorem, qui cataphractus ad pugnam prodibat; Stulte, inquit, quo properas? In pugna enim fortasse morieris.

2. Cui equus, *Tibi inter lutum fordesque impingrato, quàm nihil dignum laude gesseris, cultellus adimet vitam; mortem vero meam comitabitur gloria.*

3. *Mor.* Hæc fabula inquit, honestius esse robis præclara gressu occumbere, quàm vitam turpiter altam protrahere.

### 186. De Coriario, emente pellem ursi à Venatore nondum capti.

1. **C**oriarius ad venatorem accedens, emit ab eo pellem ursi, pecuniamque pro ea protulit.

2. Ille sibi in præsentia pellem ursi non esse, ceterum postmodum venatum profecturum; ursoque interfecto, pellem illius ei se daturum præstatur.

3. Coriarius animi gratia cum venatore in sylvam profectus, altissimam arborem ascendit, ut inde ursi venatorisque certamen prospiceret.

4. Venator intrepidus ad antrum ubi ursus latebat profectus, immisit canibus illum exire compulsi, qui evitato venatoris ictu, eum prostratis humi.

5. Tunc venator sciens, hanc feram in cadavera non saviæ, anhelum retento, se mortuum simulabat.

6. Ursus naribus admotis olfaciens, cum illum nec naso, nec corde spiritantem deprehenderet, abcessit.

7. Coriarius cum feram abesse perspiceret, ac nihil amplius adesse periculi,

was no more danger; getting himself down out of the tree, and coming to the Hunter, who durst not get up as yet, he bad him rise.

8. And afterwards he asked him, what the Bear said to him in his ear, To whom the Hunter said, He advised me, that I should not be willing hence forward to sell a Bears skin, except I had first caught him.

9. Mor. This fable sheweth, that uncertain things are not to be accounted for certain.

### 187. Of the Hermit and the Souldier.

1. **A** Hermit, a man of a most holy life, perswaded a Souldier, that at last he would addict himself to his bodies quiet, and consult for the welfare of his Soul; leaving that secular warfare, which few use, without offending God, and endangering their Souls.

2. To whom the Souldier said, I will doe, Father, what you perswade me to.

3. For, the truth is, that at this time Souldiers can neither exact their pay, though it be very small; neither can they plunder abroad.

4. Mor. This fable sheweth, that many do abandon vices, because they can no longer exercise them.

### 188. Of the Man and the Wife that had been twice married.

1. **A** Man after his Wife was dead, whom he had dearly loved, married another, and she a widow, who continually told him of the vertues and gallant exploits of her former husband; to whom that he might be even with her, he also related the honest behavior, and excellent chastity of his deceased Wife.

2. Now on a day, she being angry with her husband, gave a piece of a Capon, which she had provided for both their Suppers, to a poor man that begged an alms, saying, I give thee this for my former Husbands souls sake.

3. Which the husband hearing, after he had sent for the poor man, he gave him that which was left of the Capon, saying, I also give thee this, for the souls sake of my deceased Wife.

4. Thus they at the last had nothing to eat for their Supper, whilst they desired to do one another a mischief.

5. Mor. This fable teacheth us, that we must not contest against them, that are well enough able to revenge themselves.

### 189. Of the Lyon and the Mouse.

1. **A** Lyon being caught in a snare in a Forrest, when he saw himself so intangled in the net, that he thought he could not by all his strength get himself out thence, intreated a Mouse, that by knawing the snare, he would set him free: promising, that he would not be unmindful of so great a courtesie.

2. Which when the Mouse had readily done, he besought the Lyon, that he would give him his daughter to wife.

3. The Lyon did not say nay, that he might doe his benefactor a kindness.

4. But the new married bridle coming to her husband, when she did not see him, by chance trode upon him with her foot, and crushed him all to pieces.

5. Mor. This fable sheweth, that marriages and other fellowships, are not to

ex arbore se deducens, & ad venatorem, qui nondum surgere audebat, accedens, illum ut surgeret, monebat.

8. Interrogavit deinde, quid ad aurem ei ursus locutus esset; Cui Venator, Monuit me, inquit, ne deinceps ursi pellem vendere vellem, nisi eum prius ceperim.

9. Mor. Hæc fabula indicat, incerta pro certis non habenda.

### 107. De Eremita & Milite.

1. Eremita quidam, vir sanctissima vita, militem hortabatur, ut relicta seculari militia, quam absque Dei offensa, & anima discrimine pauci exercent, tandem se corporis traderet quieti, & anima consuleret salutem.

2. Cui miles, Faciam, inquit, quod mones pater.

3. Verum enim est, quod hoc tempore milites neque stipendia exigere valeant licet exigua sint, neque pradari possint.

4. Mor. Hæc fabula indicat, multos vitiis renunciare: quia illa amplius exercere non possunt.

### 188. De Viro & Uxore bigamis.

1. Vir quidam defunctâ uxore quam valde dilexerat, duxit alteram & ipsam viduam, quæ assidue ei prioris mariti virtutes, fortiaque facinora obieciabat; cui, ut per referret, ipse quoque defunctæ uxoris mores probatissimos, pudicitiamque insignem referebat.

3. Quodam autem die, viro irata, pauperi eleemosynam petenti, partem caponis quam in cœnam utriusque coxerat, dedit, dicens, De tibi hoc pro animâ prioris viri.

3. Quod audiens maritus, accersito paupere, reliquum caponis dedit, dicens, Et ego quoque de tibi hoc pro animâ uxoris meæ defunctæ.

4. Sic illi, dum alter alteri nocere cupiunt, quid cœnarent tandem non habuerunt.

5. Mor. Hæc fabula monet, non esse contra eos pugnantium, qui se possunt optime vindicare.

### 189. De Leone & Murc.

1. Leo itaque captus in sylva cum se irâ irretitum viderit, ut nullis viribus se inde posse explicare consideret, murem rogavit, ut abroso laqueo eum liberaret, promittens tanti beneficii se non immortuorem futurum.

2. Quod cum mus promptè fecisset, leonem rogavit, ut filiam ejus sibi traderet in uxorem.

3. Nec abnuvit leo, ut benefactori suo rem gratam faceret.

4. Nova autem nupta ad virum veniens, cum eum non videret, casu illum sede pressit atque contrivit.

5. Mor. Hæc indicat fabula, matrimonia, & cætera consortia impr-

*be liked, which are made by them which are not equals.*

### 190. Of the Elm and the Osier.

1. **A**N Elm that grew on the back of a River mocked an Osier that was near it, his being weak and feeble, because it was bended at every, even the least, force of water.

2. But he set out his own steadiness and strength, in gallant words, which had for many years endured the daily force of the River, and was never shaken.

3. Now the Elm being one time broken, with the very great violence of the waves, was hurried along by the waters; to whom the Osier smiling, said, Neighbour, why dost thou leave me? where is thy valour now?

4. Mor. This fable signifieth, that they are wiser that yield to them that are stronger than they that being willing to resist are safely overcome.

### 191. Of the Wax, that desired to be hard.

1. **T**He wax was sorry that it was made soft, and ready to take impression at every the lightest touch.

2. And seeing the bricks that were made of clay, a great deal softer than it self, to come to such hardness by the heat of the fire, that they endured many hundred years, it threw it self into the fire that it might get the same hardness,

3. But being melted by the fire, it was presently wasted.

4. Mor. This fable adviseth us, that we should not desire that, which Nature hath denied us.

### 192. Of the Husbandman, that would be a Souldier, and a Merchant.

1. **A** Husbandman took it ill that he stirred the ground every day and could not come to be rich by continued toil: whereas he saw some Souldiers: who, in time of wars, had got such estates, that they went bravely clad, and being fed with good cheer, led a happy life.

2. When therefore he had sold all his sheep, his goats, and oxen, he bought horses and arms, and went to be a Souldier; where, when his general was worsted, he not only lost what he had, but also received many wounds.

3. Wherefore mistaking the life of a Souldier; he resolved to turn Merchant, as that wherein he thought there was greater gain, and less labour.

4. After he had sold his farms there, and, when he had laded his ship with wares, he put to Sea.

5. But when he was in the main Sea, a sudden tempest being raised, the ship was sunk, and he, and the rest that were in her, were lost altogether.

6. Mor. This tale teacheth us, that every one ought to be content with his own condition, seeing that misery attends every where.

### 193. Of the Ass and the Jester.

1. **A**N Ass taking it in dudgeon, that a Jester was had in honour, and finely clad, because he let great farts, went to the Magistrates, desiring that they would not shew less honour to him, than they did to the Jester.

2. And

probanda, quæ ab imparibus contrahuntur.

### 190. De Ulmo & Silere.

1. **U**lmus in ripâ fluminis nata, filer sibi proximum irridebat, ut *debile & invalidum, quod ad omnem vel levissimum undarum impetum flecteretur.*
2. *Suam autem firmitatem & robur magnificis extollebat verbis; quod multos annos affidos annis impetus inconcussa pertulerat.*
3. *Semet autem maximâ undarum violentiâ ultimus perfracta trahobatur ab aquis; cui filer ridens, inquit, Cur me deseris, vicina? Ubi est nunc fortitudo tua?*
4. *Hæc fabula significat, sapientiores esse, qui potentioribus cedunt, quàm qui resistere volentes, turpiter superantur.*

### 191. De Cera duritiem appetente.

1. **C**era ingemiscebat se mollem, & cuicunque levissimo idui penetrabilem procreatum.
2. *Videns autem lateres ex luteo multò se molliori factos, in tantam duritiem ignis calore pervenisse, ut multa perdurarent sæcula, se jecit in ignem ut tandem duritiâ consequeretur.*
3. *Sed statim igne liquefacta consumpta est.*
4. *Mor. Hæc admonet fabula, ne appetamus quod est nobis naturâ denegatum.*

### 192. De Agricola, Militiam & Mercaturam affectante.

1. **A**gricola quidam ægrè ferebat, se assidue terram volvere, nec perpetuis laboribus ad magnas divitias pervenire; cum nonnullos viderit milites, qui *allis præliis ita rem auxerant, ut bene induti incederent, & laetis epulis nutriti beatam agerent vitam.*
2. *Venditis igitur ovibus, capris, ac bobus, equos emit & arma, & in militiam profectus est; ubi cum ab imperatore suo male pugnatum esset, non solum quæ habebat perdidit, sed etiam pluribus vulneribus affectus est.*
3. *Quare damnata militia mercaturam exercere statuit, ut in quâ majorem lucrum & minorem laborem existimabat.*
4. *Prædiis igitur venditis, cum navim mercibus implevisset, navigare cœperat.*
5. *Sed cum in alto esset, subitâ tempestate coorta, navis submersa est, & ipse cum cæteris qui in ea erant, ad unum omnes periit.*
6. *Mor. Hæc fabula admonet, quemlibet debere sua sorte esse contentum, cum ubique sit parata miseria.*

### 193. De Asino & Scurra.

1. **A**sinus indigne ferens scurrâ quendam honorari & *pulchris vestibus amicti, quia magnos ventris edebat sonos, ad migiltraus accersis petens, ne se minus quàm scurrâ honorari vellent.*

2. And when the Magistrates, wondering, asked him why he thought himself so worthy of honour, he said, because he let greater faults than the jester, and those too without any stink.

3. Mor. This fable blames those that lavish out their money in toys.

### 194. Of the River, that reviled its own Spring.

1. A River reviled its own Spring, as if it were idle, because it stood unmovable, and had no fish in it.

2. But it highly commended it self, because it bred very good fish, and crept along the valleys with a pleasing noise.

3. The Spring being vex'd against the River, as being ungrateful, withheld its waters.

4. Then the River being deprived of its fish, and pleasing noise, vanished away.

5. Mor. This fable noteth them, that arrogate the good things that they do to themselves and do not attribute them to God, from whence, as from a large fountain all our good things come.

### 195. Of the wicked man and the Devil.

1. A Wicked man, after he had committed a great many villainies, and was often taken, and put in close prison, and was very narrowly watch'd, besought a Devil's help, which had often been with him, and helped him out of many dangers.

2. At the last, the Devil appeared to him being caught again, and beseeching his wonted help; having a great bundle of shoes, with the bottoms worn quite out, upon his shoulders, saying, Friend, I can help thee no longer.

3. For I have travelled up and down so many places hitherto to get thee at liberty, that I have worn out all these shoes, and I have no more left, where-withall I may be able to get others.

4. Wherefore thou must even perish.

5. Mor. This fable teacheth us, not to think that our sins shall always be unpunished.

### 196. Of the Birds, that would chuse more Kings.

1. The Birds held a council about chusing more Kings, forasmuch as the Eagle alone could not rule such great flocks of Birds.

2. And they had done according to their desire, except they had forborn such a resolution by the advice of the Crow,

3. Who when she was asked a reason, why she thought more Kings were not to be elected, she said.

4. Because many bags are more hardly filled than one.

5. Mor. This fable teacheth us, that it is far better to be governed by one, than by many Princes.

### 197. Of the Woman, which would die for her Husband.

1. A Very chaste Matron, and one that loved her Husband very well, was troubled, that her Husband was sick, and she took on and sighed; and that she might testify her love to her Husband, she besought Death, that if he was about to take her Husband away from her, he would kill her rather than him.

2. Amidst

2. Et cum magistratus admirantes eum interrogarent, cur se ita honore dignum duceret, Quia, inquit, majores quam scurra crepitus ventris emitto, eoque absque favore.

3. *Mor.* Hæc fabula eos arguit, qui in rebus levissimis suas pecunias profundunt.

### 194. De Amne, suum Fontem convitiis laceffente.

1. **A**mnis quidam suum fontem convitiis laceffebat, ut inenarrabili, quod immobilis stare, nec ullos habere pisces.

2. Se autem plurimum commendabat, quod optimos crearet pisces, & per valles blando murmure serperet.

3. Indignatus fons in amnem velut ingratum, undas repressit.

4. Tunc amnis, & piscibus, & dulci sono privatus, evanuit.

5. *Mor.* Hæc fabula eos notat, qui bona, quæ agunt, sibi arrogant, non Deo attribuant, à quo cœu à largo fonte, nostra bona procedunt.

### 195. De Viro Maligno & Dæmone.

1. **V**ir malignus, cum plurima perpetrasset scelera, & sæpius captus, & carcere conclusus arctissime pervigili custodia teneretur, dæmonis auxilium implorabat, qui sæpe numero illi affuit, & è multis eum periculis liberavit.

2. Tandem iterum deprehensio, & solitum auxilium imploranti, dæmon, magnum calcearum portuorum fascem super humeros habens, apparuit, dicens, Amice, amplius tibi auxilio esse non possum.

3. Tot enim loca pro te liberando hæcenus peragravi, ut hos omnes calceos contriverim, nulla etiam mihi supersit pecunia, qua alios valeam comparare.

4. Quare perperam est tibi.

5. *Mor.* Hæc admonet fabula, ne existimemus nostra semper impunita fore peccata.

### 196. De Avibus, plures reges eligere volentibus.

1. **A**ves consultabant de pluribus regibus eligendis, cum aquila tantos volucrum græges sola regere non posset.

2. Ecceffentque voto satis nisi cornicis monitu à tali consilio destitissent.

3. Quæ, cum causâ rogaretur, cur non plures reges duxeret eligendos.

4. Quia difficilius, inquit, plures, quam unus sacca, implentur.

5. *Mor.* Hæc fabula docet, longe melius ab uno, quam à multis principibus gubernari.

### 197. De Muliere, quæ pro viro mori se velle dicebat.

**M**atrona quædam admodum pudica, & viri amantissima ægre ferebat maritum adversâ valetudine detineri, lamentabatur, ingemiscit, & ut eum in virum amorem testaretur, rogabat Mortem, ut, si maritum sibi esset optura, se potius quam illum vellet occidere.



2. *Amidst these words she sees death coming with a gassy look, with the fear of whom, she being affrighted, and now repenting her of her wish, she said.*

3. *It is not I that thou lookest for, he whom thou art come to kill, lyeth there in the bed.*

4. *Mor. This fable sheweth, that no man loveth his friend so well, that wisheth not better to himself, than to another.*

### 198. Of a Young Fellow, that sang at his Mothers burial.

1. *A husband wept and wailed for his deceased wife, which was carried out to be buried: but his son did sing.*

2. *Who when his father blamed him, as if he were mad and out of his wits, that would sing at his mother's funeral, whereas he ought to mourn and weep with him; he said,*

3. *Father, if you have hired the Priests to sing, why are you angry at me, that sing for nothing?*

4. *To whom his Father said, Thy office and the Priest's is not the same.*

5. *Mor. This fable sheweth that all things are not seemly for all men.*

### 199. Of the Jealous Husband, that had put his Wife to be looked to.

1. *A Jealous husband, had put his wife, whom he had found to live not very chastly, to a friend, that he much trusted; to be looked to, having promised him a great sum of money, if he would so narrowly watch her, that she could by no means violate wedlock.*

2. *But he, after he had tried a good many days, that this charge was too hard, and had found his wit to be outwitted by the woman's wiliness, coming to her husband, said, That he would no longer take this hard task upon him.*

3. *Seeing that not so much as Argus himself, who was all eyes, could keep a woman against her will.*

4. *He said moreover, that, if it were a thing must needs be, he had rather carry a sack full of fleas every day for a whole year together into the field, and by untying the sack to let them feed amongst the grass, and when it grows night, to bring them back again home, than look to a dishonest woman one day.*

6. *Mor. This fable sheweth that no keepers are so diligent, that can be able to keep dishonest women.*

### 200. Of the Fellow that refused a Glyster.

1. *A Man, a German by Nation, one that was very rich, was sick; to look to whom, a great many Physicians came (for flies flie together by companies to the Honey) whereof one amongst other things said, that a Glyster was necessary, if he would recover.*

2. *Which when the man, being never used to this kind of Physick, heard, falling into a rage, he commanded the Physicians should be packt out of the house.*

3. *Saying, that they were mad, who would cure his breech, when his head ached.*

4. *Mor. This fable sheweth, that all things, even those that are wholesome, seem harsh and likely to do hurt, to them that are not used to them, and have not tried them.*

2. Inter hæc verba mortem cernit horribili aspectu venientem; cujus timore perterrita, & jam sui voti pariter.

3. Non sciam ego, inquit, quem patris; jacet ibi in lecto quem occisura venisti.

4. Mor. Hæc fabula indicat, neminem esse adeo amantem amici, qui non malis sibi bene esse quam alteri.

### 198. De Adolescente in funere Matris canente.

1. Vir quidam defunctam uxorem, quæ ad sepulchrum efferebatur, lachrymis & fletibus prosequabatur; filius vero ejus canebat.

2. Qui cum à patre increparetur, ut *amens & insanus*, qui in matris funere *cantaret*, cum *matrem* secum *mæstus* esse &  *flere*  deberet, inquit.

3. Pater mi, si Sacerdotes ut canerent conduxisti, cur mihi irasceris, *gratis* *canenti*?

4. Cui pater non tuum, inquit, & sacerdotum, est idem officium.

5. Mor. Hæc fabula indicat, *Non omnia omnibus esse decora.*

### 199. Viro zelotypo, qui uxorem dederat custodiendam.

1. Vir zelotypus uxorem, quam *patrum pudice vivere* compererat, cuidam amico, cui plurimum fidebat dederat custodiendam; *ingentem pollicitus* *cuniam*, si eam ita diligen-ter observaret, ut nullo modo *conjugalem violaret* *copulam*.

2. At ille, ubi aliquot dies expertus custodiam hanc nimis difficilem, & *ingenium suum versutia mulieris vinci comperisset*, ad maritum accedens dixit, se amplius nolle hanc tam duram gerere provinciam.

3. Quare loquidem, ne *Angus quidem* qui totus *oculatus* fuit, mulierem *in-* *vitam* possit custodire.

4. Addidit præterea, si necesse sit, malle. se anno integro *saccum plenum pu-* *licibus* quotidie in pratum deferre, solutoque sacco eos inter herbas pascere, vespereque facto, omnes domum reducere, quam una die *impudicam* *mulie-* *rem* servare.

5. Mor. Hæc fabula indicat, *illos custodes ita esse diligentes, qui impudi-* *cas mulieres valeant custodire.*

### 200. De Viro Clysteria recusante.

1. Vir quidam natione Germanus, dives admodum, ægrotabat; ad quem curandum plures accesserunt medici (ad mel enim, *catervatim convolvant* *muscæ*) quorum unus inter cætera dicebat, *opus esse clysteribus*, si vellet *con-* *vallescere*.

2. Quod cum vir, hujusmodi insuetus medicinæ, audiret, *furore percitus* *medicos domo ejici jubet*.

3. Dicebat, Eos esse insanos, qui cum caput sibi doleret, *podici vellere* *me-* *deri*.

4. Mor. Hæc fabula innuit, *Omnia etiam salutaria, insuetis & inexperitis,* *& aspera & obfutura videri.*

## 201. Of the Afs that was sick, and the Wolves that came to visit him.

1. *A N Af was sick, and a report had gone abroad, that he was like to die shortly.*
2. *Therefore when the Wolves and the Dogs came to visit him, and asked of the young one, how his Father did; he made answer through a crevice in the door, Better than ye would have me.*
3. *Mor. This fable sheweth that many feign that they are troubled for the death of others, whom they desire to dye quickly.*

## 202. Of the Nut-tree, the Afs, and the Woman.

1. *A Woman asked a Nut-tree, that grew by the way side, which was beaten with stones by people that passed by, why it was so mad, that by how much the more and greater blows it was beaten with, it would yield by so much the more and better fruit.*
2. *To whom the Wall-nut-tree said, Dost thou not remember the Proverb, that saith thus?*  
*One self-same Law doth surely bind,  
 The Nut, the Afs, the Woman kind;  
 There's none of these that rightly does,  
 Except sometimes ye give them blows.*
3. *Mor. This fable implieth, that men are oftentimes wou'd to wound themselves with their own weapons.*

## 203. Of the Afs that found no end of his labours.

1. *A N Af was very much grieved in winter time, because he was too cold, and had hard meat of chaff; therefore he wished for the Spring-Season, and the young grafs.*
2. *But when the Spring was come, he was forced by his Master, who was a Potter, to carry Potters clay into the yard, and wood to the oven, and to carry from thence bricks and gutter-tiles, and covering-tiles to several places; being weary of the Spring, in which he endured so much pains, he looked long for Summer, that his Master, being hindered with his Harvest, might then let him rest.*
3. *But then also, when he was compelled to carry the Corn unto the barn-floor, and the wheat from thence home, and had no time for rest, he hoped, that his labours would have an end at least in Autumn.*
4. *But when he saw, that there was not then any end of his labours, for as much as wine, and apples and wood, were to be carried every day, he earnestly desired the winter snows and frosts again, that then at least some rest might be granted him, from so great labours.*
5. *Mor. This fable sheweth, that there are no times of this present life, which are not subject to perpetual labours.*

201. *De Asino agrotante, & Lupis visitantibus.*

1. **A** Sinus agrotabat, famaque exierat eum citò moriturum.  
 2. Ad eum igitur visendum cum lupi canesque venissent, peterentque à filio, quomodo pater ejus se haberet; ille per ostii rimulam respondit; *Melius quam velletis.*

*Mor.* Hæc indicat fabula, Quòd multi fingunt moleste ferre mortem aliorum, quos tamen cupiunt celeriter interire.

202. *De Nuce, Asino, & Muliere.*

1. **M**ulier quædam interrogabat nuem, secus viam natam, quæ à prætereunte populo saxis impetebatur, quare esset ita amens, ut quò pluribus majoribusque verberibus cederet, eò plures præstantioresque fructus procrearet?

2. Cui juglans, Esne, inquit, proverbii immemor, dicentis?

*Nux, Asinus, Mulier, simili sunt lege ligati:  
 Hæc tria nil recte faciunt, si verbera cessent.*

*Mor.* Hæc fabula innuit, sæpe homines propriis jactulis se solere confodere.

203. *De Asino, laborum finem non inveniēte.*

1. **A** Sinus hyberno tempore plurimum angebatur, quòd nimio afficeretur frigore, & durum pascuarum haberet vitum; quare vernam temperiem, & teneras herbas optabat.

2. Sed cum ver advenisset, cogereturque à domino, qui figulus erat, argillam in aream, & lignum ad fornacem, indeque lateres, imbrices, tegulas, ad diversa loca deferre; pertæsus veris, in quo tot labores tolerabat, æstatem omnibus votis expectabat, ut dominus, messe impeditus, eum quiescere pateretur.

3. Sed tunc quoque cum messes in aream, & inde domum triticum ferre compelleretur, nec quieti sibi locum esset, autumnum saltem laborum finem fore sperabat.

4. Sed ubi ne tunc quoque malorum terminum adesse cernebat, cum quotidie vinum, poma, ligna portanda essent, rursus hyemis arces, & glaciem flagitabat, ut tunc saltem aliqua libi requies à tantis laboribus concederetur.

*Mor.* Hæc fabula indicat, Nulla esse præsentis vite tempora, quæ non perpetuis subiecta sint laboribus.

204. Of the Mouse, which would make a league of amity with the Cat.

1. **A** Many Mice dwelling in the hollow of a wall, beheld a Cat, which sat on a boarded floor, with her head hanging down, and a serious look.

2. Then said one of them, This living creature seems to be very kind and mild.

3. For he makes a shew of some holiness by his very look; I will go speak to him, and make a perpetual league of amity with him.

4. Which ass on as he had spoken, and was come nearer, he was caught by the Cat, and worried.

5. Then the rest seeing this, said with themselves, Truly we must not, we must not over-hastily believe the looks of one.

Mor. This Fable implieth, that men are to be iudged, not by the look, but by their works; forasmuch as mischievous Wolves do often lurk under a Sheep's skin.

205. Of the Ass, that served an ungrateful Master.

1. **A** N Ass, which had served an ungrateful Master many years together, without stumbling once; as it came to pass, being worn down with an heavy pack, and going in stony uneven way, fell under his burden.

2. Then his Master being implacable, forced him with many blows to rise, calling him an idle and dull Animal.

3. But he, poor Ass, amidst these blows, said with himself, Unhappy I, what an ungrateful Master have I got!

4. For, although I have served him a long time without offence, yet doth he not weigh this one slip, with so many my former good turns.

Mor. This Fable was feigned against them, who being forgetful of the good turns done them, do cruelly punish the least offence of their benefactor towards them.

206. Of the Wolf, that perswaded the Porcupine to lay aside his Weapons.

1. **A** Wolf that was hungry, had a mind to set upon a Porcupine, which yet because he was fenced on all sides with prickles, he durst not set upon.

2. But having invented a trick how to destroy him, he began to perswade him, that he would not bear such a load of darts upon his back in time of peace.

3. Forasmuch as Archers carried nothing, but when it was just time to fight.

4. To whom the Porcupine said, We must think it to be always time to fight against a Wolf.

Mor. This Fable sheweth, that it becometh a wise man to be always armed against the wiles of his enemies and foes.

207. Of the Mouse, that set a Kite at liberty.

1. **A** Mouse having espied a Kite entangled in the snare of a Fowler, took pity on the bird, though she was her enemy; and having gnawed the string in pieces, made way for her to fly away.

2. The

204. De Mure, qui cum Felle amicitiam contrahere volebat.

1. **M**ures complures in cauo parietis commorantes, contemplantur felle, quæ in tabulato, capite demisso & tristi vultu, recumbebat.

2. Tunc unus ex eis, Hoc animal inquit, benignum admodum & mite videtur.

3. Vultu enim ipso sanctimoniam quandam præfert; volo ipsum alloqui; & cum eo indissolubilem necere amicitiam.

4. Quæ cum dixisset, & propius accessisset, à felle captus, & dilaceratus est.

5. Tunc cæteri hoc videntes, secum dicebant: Non est profectò, non est vultui temere credendum.

Mor. Hæc fabula innuit, Non ex vultu, sed ex operibus, homines iudicandos; cum sub ovina pelle sæpe airosos lapi delinquant.

205. De Asino, qui Hero ingrato serviebat.

1. **A**sinus, qui viro cuidam ingrato multos annos inoffenso, pede serviebat, semel, ut sit, dum sarcinæ pressus esset græve, & salebrosa incidens via, sub onere reciderat.

2. Tunc dominus implacabilis multis verberibus surgere compellabat, pigrum animal & ignavum nuncupans.

3. At ille miser inter verbera hæc secum dicebat; Infelix ego, quàm ingratum sortitus sum herum!

4. Nam quamvis ei multo tempore sine offensa servierem, tamen non hoc unum delictum tot meis pristinis beneficiis compensat.

Mor. Hæc fabula in eos conficta est, qui beneficiorum sibi collocatorum immemores, etiam minimam benefactoris sui in se offensam atroci pœna prosequuntur.

206. De Lupo suadente histrici, ut tela deponeret.

1. **L**upus esuriens in histricem intenderat animum; quem tamen, quia sagittis undique munitus erat, invadere non audebat.

2. Excogitata autem cum perdendi astutia, illi suadere cœpit, nè pacis tempore tantum telorum onus tergo reportaret.

3. Quandoquidem non aliquid sagittarii, nisi cum prælii tempus instaret, portarent.

4. Cui histrix, Adversus lupum, inquit, semper præliandi tempus esse credendum est.

Mor. Hæc fabula innuit, virum sapientem oportere, adversus inimicorum & hostium fraudes, semper esse munitum.

207. De Mure, liberante Mitvum.

1. **M**us conspicatus milvum laqueo aucupis implicitum, misertus est avis, quamvis sibi inimicæ, abrosiq; dente vinculis, evolvendi viam fecit.

2. The Kite being unmindful of such a great courtesie, when she saw her self loosed, snatched up the Mouse, that suspected no such matter, and pulled her in pieces with her claws and her bill.

Mor. This Fable sheweth, That wicked men are wont thus to requite those, that do them courtesies.

208. Of the Snail, that begged of Jupiter, that she might bear her house about with her.

1. **W**hen Jupiter, from the beginning of the world, bestowed upon every living creature such gifts, as they had desired, the Snail begged of him, that she might carry her house about.

2. And when she was asked by Jupiter, why she craved such a gift at his hand, which would be heavy and troublesome to her; She said,

3. I had rather continually carry such a burden, than not to be able to avoid an ill neighbour when I list.

Mor. This Fable sheweth, That the neighbourhood of bad people is to be avoided, whatsoever inconvenience we suffer.

209. Of the Hedge-Hog, that thrust the Viper her Host, out of doors.

1. **T**he Hedge-hog foreseeing that winter came on, fairly intreated the Viper, that she would grant him room in her hole, against the extremity of the cold.

2. Which when she had done, the Hedge-hog troubling himself hither and thither, pricked the Viper with the sharpness of his pricks, and made her smart grievously.

3. She seeing herself to be ill dealt withal, forasmuch as she entertained the Hedge-hog on guestwise, intreated him by fair means, that he would go out, seeing the place was too narrow for them both.

4. To whom the Hedge-hog saith, Let him go forth that cannot abide here.

5. Wherefore the Viper perceiving there was no room for him there, departed thence out of his lodging.

Mor. This Fable sheweth, That they are not to be admitted into our fellowship, that are able to thrust us out.

210. Of the Husbandman, and the Poet.

1. **A**N Husband-man came to a Poet, whose land he plowed; and when he found him alone amongst his books, he asked him, how he could live so alone.

2. To whom he said, I have but begun to be alone, since thou camest hither.

Mor. This Fable sheweth, That learned men, that are continually thronged with a company of good Scholars, are then alone, when they are amongst illiterate fellows.

2. Milvus tanti immemor beneficii, ubi se solutum vidit; murem nil tale suspicantem corripuens, unguibus & rostro laceravit.

*Mor.* Fabula indicat, malignos viros hujusmodi gratias suis benefactoribus solere rependere.

208. *De Cochlea, petente à Jove, ut suum domum secum ferre posset.*

1. **C**um Jupiter ab exordio mundi singulis animalibus munera, quæ petissent, elargiretur, cochlea ab eo petit, ut domum suam posset circumferre.

2. Interrogata à Jove, quare tale ab eo munus exposceret, quod illi grave & molestum futurum erat;

3. Malo, inquit, tam grave onus perpetuò ferre, quàm, cum mihi li-  
buerit, malum vicinum non posse vitare.

*Mor.* Fabula indicat, Malorum vicinitatem omni commodo fugiendum.

209. *De Herinaceo, Viperam hospitem ejiciente.*

1. **H**erinaceus hyemem adventare præsentens, blandè viperam rogavit, ut in propriâ illius cavernâ adversus vim frigoris locum sibi concederet.

2. Quòd cum illa fecisset, herinaceus huc atque illuc se pervolvens, spinarum acumine viperam pungebat, & vehementi dolore torquebat.

3. Ille male secum actum videns, quando herinaceum suscepit hospitio, blandis eum verbis, ut exiret, orabat; quandoquidem locum duobus esset nimis angustus.

4. Cui Herinaceus, Exeat, inquit, qui hic manere non potest.

5. Quare Vipera, sentiens sibi locum ibi non esse, illinc cessit hospitio.

*Mor.* Fabula indicat, eos in consortia non admittendos, qui nos possunt ejicere.

210. *De Agricola quodam, & Poëtâ.*

1. **A**gricola quidam ad Poëtam accedens, cujus agros colebat, cum eum inter libros solum offendisset, interrogavit eum, quo pacto ita solus vivere posset.

2. Cui ille, Solus, inquit, tantum esse cœpi, postquam te huc contulisti.

*Mor.* Hæc indicat Fabula, Eruditos viros, qui doctissimorum virorum turba continè stipantur, tunc solos esse, cum inter illiteratos homines fuerint.



211. Of the Wolf that was clad with a Sheep's skin, which worried the Flock.

1. **A** Wolf being cloathed in a sheep's skin, put himself amongst a flock of Sheep, and killed every day one of them; which when the Shepherd had taken notice of, he hanged him in a very high tree.

2. And when the other Shepherds asked him, why he had hanged a sheep, he said,

3. The skin is indeed a sheep's skin, as you see; but the works were a wolfe's works.

Mor. This fable sheweth, that men are not to be judged by their habit, but by their works; because many do wolfe's works under sheep's cloaths.

212. Of the Father, that in vain perswaded his Son to virtue.

1. **A** Father perswaded his Son at large, as one that was given to vice, that leaving that vitium course, he would attend upon virtue, which would bring him commendation and credit.

2. To whom the son said, Father, you perswade me in vain to do these things.

3. For I have heard many preachers, (as folks say) who perswaded to a virtuous course better than you, and yet I never followed their admonitions.

Mor. This fable sheweth, that men of a wicked disposition, will forsake vice at no bodies perswasion.

213. Of the Dog that kild his Master's Sheep, who hanged him for it.

1. **A** Shepherd had committed his Sheep to his Dog to keep, feeding him with very good meat.

2. But he oftentimes killed one sheep or other.

3. Which when the shepherd had minded, he took his dog, and would needs kill him.

4. To whom the dog said, Why do you desire to kill me? I am one of your household: rather kill the wolf, which continually layes wait about your sheepfold.

5. Nay, quoth the Shepherd, I think thou deservest death more than the wolf.

6. For he doth openly profess himself my enemy; but thou continually lessenest my flock, under a shew of friendship.

Mor. This fable sheweth, that they are far more to be punished, who do us hurt under a shew of friendship, than they that openly profess themselves our enemies.

214. Of the Ram, that fought with a Bull.

1. **T**here was a Ram among the sheep, that had such a strong head and horns, that he quickly and easily overcame the other Rams.

2. Wherefore when he found no Ram more, that durst withstand him, as he ran against him, being puffed up with often victories, he was so bold as to dare a Bull to fight with him.

3. But at the first push, when he had butted against the Bulls forehead, he was beaten back with such a cruel blow, that being almost dead, he said these words.

221. *De Lupo Ovis pelle induto, qui gregem devorabat.*

1. **L**upus, Ovis pelle indutus, ovium se immiscuit gregi, quotidieque aliquam ex eis occidebat; quod cum pastor animadvertisset, illum in altissimâ arbore suspendit.

2. Interrogantibus autem cæteris pastoribus, cur ovem suspendisset, aiebat;

3. Pellis quidem, ut videtis, est ovis; opera autem erant lopi.

*Mor.* Hæc indicat fabula, Homines non ex habitu, sed ex operibus judicandos, quoniam multi sub vestimentis ovium, lupina faciunt opera.

212. *De Patre, Filium ad virtutes frustra hortante.*

1. **P**ater quidam filium, ut vitii deditum, multis hortabatur verbis, ut, derelicta vitiorum via, virtutibus invigilaret, quæ ei laudem & decus erant paritura.

2. Cui filius, Frustra, inquit, pater, ad hæc facienda hortaris.

3. Multos enim prædicatores, ut aiunt audiivi, qui longè te melius ad virtutum hortabantur viam, nunquam tamen eorum admonitionibus obsecutus sum.

*Mor.* Hæc fabula indicat, Viros malignæ naturæ nullum hortatu à vitiiis velle discedere.

213. *De Canis, Oves Domini sui occidente; à quo suspensus est.*

1. **P**astor quidam canis oves suas dederat custodiendas; optimis illum pascens cibis.

2. At ille sæpe aliquam ovem occidebat.

3. Quod cum pastor animadvertisset, canem capiens, eam volebat occidere.

4. Cui canis, Quid me, inquit, perdere cupis? Sum unus ex domesticis tuis; interfice potius lupum, qui continuo tuo insidiatur ovili.

5. Imò, inquit Pastor, Te quam lupum morte dignum magis puto.

6. Ille enim palam se meum hostem profiteatur; tu verò sub amicitie specie quotidie meum imminuis gregem.

*Mor.* Hæc innuit fabula, longè magis puniendos, qui sub amicitie specie nos lædunt, quam qui aperte se nostros inimicos profiteantur.

214. *De Ariete, cum Tauro pugnante.*

1. **A**ries quidam inter lanigeros greges erat tanta cornuum & capitis firmitate, ut cæteros arietes statim facilièque superaret.

2. Quare cum nullum amplius arietem inveniret, qui occursum sibi auderet obistere, Crebris elatus victoriis, taurum ausus est ad certamen provocare.

3. Sed primo congressu, cum in taurinam frontem arietaisset, tam atroci ictu repulsus est, ut terè moriens hæc diceret;

4. Fool that I am, what have I done? *Why durst I provoke such a potent adversary, to whom nature hath made me unequal?*

Mor. This Fable sheweth, that we must not strive with them that are more powerful.

### 215. Of the Widow, and the green Ass.

1. **A** Widow loathing a single kind of life, had a mind to marry; but she durst not, being afraid of the jeering of the common sort, which use to rail upon them that marry twice.

2. But her Gossip shew'd her, how the peoples words were to be slighted, by this trick.

3. For she gave order, that a white Ass that the widow had, should be painted green, and be led about through all the streets of the City.

4. Which whilst it was done, all folks were so taken with admiration at the sight, that not only children, but also old people, being moved with this unusual matter, accompanied the Ass, to satisfy their mind.

5. Afterwards, when this kind of beast was every day led through the City, they gave over wondering.

6. In like manner, quoth her Gossip to the widow, it will besal you.

7. For if you take a husband, you will be the peoples talk for some few days, but afterwards this talk will be hush.

Mor. This Fable sheweth, that there is nothing so much worthy admiration, which, in continuance of time, doth not cease to be a wonder.

### 216. Of the Eagle, that snatch'd away the Conies young ones.

1. **A**N Eagle having made her nest in a very high tree, had snatch'd away a Conies young ones, which sed not far from thence, for prey for her own young; whom the Cony intreated with fair words, that she would vouchsafe to give her her young ones again.

2. But she supposing her to be a feeble and terrestrial creature, and unable to do her any hurt, made no scruple to pull them in pieces with her talions, in the sight of their dam, and to lay them before her young to be eaten.

3. Then the Cony, being vexed at the death of her young ones, did not suffer this wrong to go unpunished.

4. For she dig'd up the tree, that bare the nest, by the roots, which, falling down with a small blast of wind, threw the Eagle's young ones that were yet undig'd and unable to flie, down upon the ground; which being eaten up by the wild beasts, afforded the Cony great ease of her sorrow.

Mor. This Fable sheweth, that no man trusting to his own greatness, ought to despise those that are weaker, seeing the weaker sometimes revenge the wrongs of them that are stronger.

### 217. Of the Pyke, a River-fish, that desired to be King of the Sea.

1. **T**Here was a Pike in a River, that exceeded all the fish of that River in fairness, greatness, and strength.

2. Whereupon they all admired him, and gave him the greatest honour that could be, as if he were a King.

3. Where

4. *Stultus egō, quid egi?* Cur tam potentem adverfarium ausus sum la-  
cellere, cui me imparem creavit naturā?

*Mor.* Fabula indicat, *Cum potentioribus non esse certandum.*

215. *De Viduā, & Asino viridi.*

1. **V**idua quædam *calibatæ exosa*, nubere cupiebat; sed non audebat, ve-  
rita vulgi irrisiones, qui *maledictis* eas solent *inceffere*, quæ ad *secun-*  
*da transeunt nuptias.*

2. Sed *Commater* ejus, quā contemnendæ essent populi voces, hac ar-  
te monstravit.

3. Jussit enim asinum album, quem vidua habebat, viridi colore depin-  
gi, & per omnes urbis vias circumduci.

4. Quod dum fieret, tanta *admiratio* ab initio omnes *invaserat*, ut non  
solum pueri, verum etiam senes *hac re insolita moti*, asinum animi gratiā  
comitarentur.

5. Deindē cū hujusmodi animal quotidie per urbem duceretur, defie-  
runt *admirari.*

6. Itidem, inquit ad viduam *commater*, eveniet tibi.

7. Si enim virum acceperis, per aliquot dies eris fabula vulgi; deinde  
*hie sermo conticescet.*

*Mor.* Hæc fabula indicat, nullam rem esse tantā dignam admiratione,  
quæ *diuturnitate temporis* non desinat esse miraculum.

216. *De Aquilā, filio cuniculi rapiente.*

1. **A**quila in altissimā arbore nidulata *catulos cuniculi*, qui non longē  
illinc *pascebantur*, in escam pullorum suorum rapuerat; quam  
cuniculus *lindis* orabat verbis, ut suos sibi filios restituere dignaretur.

2. At illa eum ut pusillum, & terrestre animal, & ad sibi *noscendum im-*  
*potens* arbitrata, eos in conspectu matris unguibus dilacerare, & pullis  
suis epulandos opponere, non dubitavit.

3. Tunc cuniculus, filiorum morte commotus, hanc injuriam minime  
impunitam abire permisit.

4. *Arborem* enim, quæ nidum sustinebat *radicitus effodit*; quæ lævi im-  
pulsu ventorum procidens, pullos aquilæ adhuc *implumes & involucres*  
in humum dejecit; qui à feris depasti *magnum doloris solatium* cuniculo  
præbuerunt.

*Mor.* Hæc indicat Fabula, Neminem *potentia sua fetum* imbecilliores  
debere despiciere, cū aliquando infirmiores potentiorum injurias ulcis-  
cantur.

217. *De Lupo pisce fluvii, maris regnum affectante.*

1. **L**upus piscis erat in amne quodam, qui pulchritudine, magnitudine,  
ac robore ceteros ejusdem fluminis *pisces* excedebat.

2. Unde cuncti eum admirabantur, & tanquam regem, *precipuo prose-*  
*quebantur honore.*

3. Wherefore being grown proud, he began to desire greater command.
4. Having therefore left the River, in which he had reigned many years, he went into the Sea, to challenge the command thereof to himself.
5. But meeting with a Dolphin of a wonderful greatness, which bore all the sway in it, he was so pursued by him, that as he fled away, he had much ado to get into the mouth of the River, from whence he durst not any more go forth.

Mor. This Fable admonisheth us, that being content with our own things, we should not desire those, that are far greater than our strength.

218. Of the Sheep, that railed upon the Shepherd.

1. **A** Sheep railed upon a Shepherd, because he being not content with the milk, which he milks from her for his own use, and the use of his children, did moreover bare her of her fleece.
2. Then the Shepherd being angry, drayled her young one to death.
3. Canst thou, quoth the sheep, do any thing worse to me?
4. I can kill thee, quoth the Shepherd, and throw thy carcase to be eaten by wolves and dogs.
5. Then the sheep was silent, fearing yet greater mischiefs.

Mor. This fable sheweth, that men ought not to be angry against God, if he suffer their wealth and their children to be taken from them; seeing he is able to bring greater punishments upon them, both when they are alive, and when they are dead.

219. Of the Waggoner, and the Waggon-wheel that whined.

1. **T**He Waggoner asked the Waggon, why that wheel which was the worse whined, seeing the other did not so.
2. To whom the waggon said, Sick folks are always wont to be peevish, and full of complaints.

Mor. This fable sheweth, that miseries are wont always to make men complain.

220. Of the Man, that would trie his Friends.

1. **A** Man that was very rich and liberal, had a great abundance of friends, whom he often invited to supper, unto which they came very willingly.
2. Now being desirous to try, whether they would be faithful unto him in joy and danger, he called them all together, saying, that there were enemies risen up against him, whom he was resolved to go kill.
3. Wherefore they should take up arms, and go with him, that they might revenge the wrongs that were offered him.
4. Then they all, saving two, began to excuse themselves.
5. Wherefore he shook off all the rest, and reckoned those two only as his friends, whom he ever after loved entirely.

Mor. This fable sheweth, that Adversity is the best tryal of Friendship.

3. Quare in superbiam elatus, majorem principatum cepit appetere.

4. Relicto igitur amne, in quo multos annos regnaverat, ingressus est mare, ut ejus regnum sibi vindicaret.

5. Sed offendens Delphinum miræ magnitudinis, qui in illo regnabat, irā ab illo infectus est, ut aufugiens vix annis ostium ingrederetur; unde amplius non ausus est exire.

*Mor.* Hæc fabula nos admonet, ut rebus nostris contenti, ea non appetamus, quæ nostris viribus sunt longè majora.

218. *De Ove, Pastori convitiante.*

1. **O** Vis convitiabarur pastori, quod non contentus lacte, quod in u-  
sum suum filiorumque ab ea mulgebat, insuper illam vellere  
denudaret.

2. Tunc pastor iratus, filium ejus trahere ad mortem.

3. Ecquid, inquit ovis, pejus mihi facere potes?

4. Ut te, inquit pastor, occidam, & lupis canibusque projiciam devo-  
randam.

5. Siluit ovis, majora adhuc mala formidans.

*Mor.* Hæc fabula indicat, non debere homines in Deum excandescere, fidivitiis & filios ipsis permittat auferri; cum etiam majora & viventibus & mortuis possit inferre supplicia.

219. *De Aurigâ, & Rotâ currus stridente.*

1. **A**uriga interrogabat currum, quare rota, quæ erat deterior, stri-  
deret; cum cæteræ idem non facerent.

2. Cui currus, *Ægroti*, inquit, semper morosi, & queruli esse consueve-  
runt.

*Mor.* Hæc fabula indicat, mala solere homines ad querimoniam semper  
impellere.

220. *De Viro, amicos experire volente.*

1. **V**ir quidam, dives admodum & liberalis, magnam habebat amicorum  
copiam, quos ad cœnam sæpius invitabat, ad quam libentissi-  
mè accedebant.

2. Voluens autem experiri, an in laboribus & periculis sibi fideles es-  
sent, omnes pariter convocavit, dicens obvios sibi inimicos, ad quos per-  
dendos ire statuerat.

3. Quare correptis armis secum itent, ut illas sibi ulcisceretur inju-  
rias.

4. Tum omnes, præter duos, sese excusare coeperunt.

5. Cæteris igitur repudiatis, illos tantum duos in amicorum numero  
habuit, quos deinde singulari amore persecutus est.

*Mor.* Hæc fabula indicat, *Adversam fortunam amicitia experimentum  
esse quam optimum.*

221. Of the Fox, that commended Hares-flesh to the Dog.

1. **W**hen a Fox was made to run for it by a Dog, and was just ready to be catch'd, and knew that he could find no other way to escape, he said, O dog, why dost thou desire to kill me, whose flesh can do thee no service?

2. Catch that Hare rather, (for there was a Hare not far off) whose flesh folks say, is very sweet.

3. The dog therefore being counselled by the fox, letting the fox alone, ran after the Hare, which nevertheless he could not catch, by reason of her incredible swiftness.

4. A few days after, the hare meeting the fox, blamed him very much, (for she had heard his words) because he had discovered her to the dog.

5. To whom the fox made answer, Why dost thou blame me, Hare, seeing I commended thee so much? what wouldst thou say, if I should have discommended thee?

Mor. This fable sheweth, that many men under a shew of commendation, do plot destruction to others.

222. Of the Hare that begged craftiness, and of the Fox that begged speed, of Jupiter.

1. **T**he Hare and the Fox begged of Jupiter, the one, that he would add speed to his craftiness; the other, that he would add craftiness to her swiftness.

2. To whom Jupiter made this answer, We have freely bestowed gifts upon every several living creature, out of our most bountiful bosom, from the beginning of the world.

3. But, to have given all to one, had been a wrong to others.

Mor. This fable sheweth, that God hath bestowed his gifts upon every one with such an even hand, that every one ought to be content with his own share.

223. Of the Horse, that was unhandsome, but swift; and of the others that mocked him.

1. **A** Many horses were brought to the Circensian race, all very finely trapped, but one, which the others mocked as unhandsome, and unfit for such a race, and they thought he would never win.

2. But when the time to run came, and they all set out from the lists, at the sound of a trumpet, which was given; then it appeared at the last, how much he, that was jeered a little before, exceeded the rest in swiftness.

3. For having left all the other a great way behind him, he bare the bell away.

\*Mor. This fable signifieth, that men are to be judged, not by their habit, but by their virtue.

224. Of the Country-fellow, that was suffered to come to a Lawyer, by the bleating of a Kid.

1. **A** Country-man being in a great suit, came to a Lawyer, that he might get out of it, having him for his Counsel.

2. But he being hindered with other business, bad one tell him, that he could not now be at leisure for him; wherefore he should go away, and come again another time.

3. The

221. *De Vulpe, carnem Leporis Cani laudante.*

1. **V**ulpes cum fugaretur à cane, & jamjam esset capienda, nec ullam aliam evadendi viam invenire se posse cognosceret: Quid me, inquit, ò canis, perdere cupis, cujus caro tibi usui esse non potest?

2. Cape potius leporem illum (non procul enim lepus àberat) cujus carnem suavisimam mortales esse commemorant.

3. Canis igitur motus consilio vulpis, omisâ vulpe, leporem insecutus est, quem tamen ob incredibilem ejus velocitatem capere non potuit.

4. Paucis post diebus lepus conveniens vulpem, vehementer eam accusabat (verba enim ejus audierat) quod se cani demonstrâisset.

5. Cui vulpes; Quid me accusas, lepus, quum tantopere te laudavi? Quid diceres, si te vituperassem?

*Mor.* Hæc fabula indicat, multos mortales sub laudationis specie aliis perniciem machinari.

222. *De Lepore calliditatem, & Vulpe celeritatem à Jove petentibus.*

1. **L**epus & Vulpes à Jove petebant, hæc ut calliditati suæ pedum celeritatem; ille, ut velocitati suæ calliditatem adjungeret.

2. Quibus Jupiter ita respondit; Ab origine mundi è sinu nostro liberalissimo singulis animantibus sua munera sumus elargiti.

3. Uni autem omnia dedisse aliorum fuisset injuria.

*Mor.* Hæc indicat fabula, Deum singulis sua munera, ita esse equali lance largitum, ut quisque esse debeat sua sorte contentus.

223. *De Equo inculto, sed veloci; & cæteris eum irridentibus.*

1. **E**qui complures ad Circenses ludos fuerant adducti, pulcherrimis phaleris ornati, præter unum quem cæteri incultum, & ad hujusmodi certamen ineptum irridebant, nec unquam victorem futurum opinabantur.

2. Sed ubi currendi tempus advenit, & dato tubæ signo cuncti carcervibus exilire, tum demum innotuit, quantum hic paulò ante irrisus cæteros velocitate superaret.

3. Omnibus animalis post se longo intervallo reliquis palmam assecutus est.

*Mor.* Fabula significat, non ex habitu, sed ex virtute, homines judicandos.

224. *De Rustico, per vocem hædi, ad Jurisconsultum admissò.*

1. **R**usticus quidam, gravi lite implicitus, ad quendam Jurisconsultum accesserat, ut eo patrono sese explicaret.

2. At ille aliis negotiis impeditus, renuñtari jubet, se non posse nunc illi vacare: quare abiret, aliam rediturum.

3. Rusti-



3. The Country-man, who relied very much upon him, as an old and trusty friend, coming often again, was never let in.

4. At the last he carried a sucking and fat Kid with him, and stood before the Lawyers door, and pinching the Kid, made it bleat.

5. The Porter, who, according to his Masters order, used quickly to let in those that brought presents, when he heard the Kid's bleating, opened the gate presently, and had the man come in.

6. Then the Country-man turning him to the Kid, said, I thank thee good Kid, that hast made me such easie entrance.

**MOR.** This fable sheweth, that no things are so hard and difficult, but presents can make them open.

225. Of an old Man, that stoned a young fellow down,  
that stole his Apples.

1. **A** Nold man intreated a young fellow, that stole his apples, in fair terms, that he would come down out of the tree, and that he would not carry away his goods.

2. But when he talked to no purpose, because the young fellow scorned his age and his words, he said, I hear, that there is some vertue not only in words, but also in herbs.

3. He began therefore to pull grass, and throw it at him.

4. Which when the young fellow saw, he laughed exceedingly, and thought the old man doted, who thought, he could beat him down out of the tree with grass.

5. Then the old man desiring to try all ways, said, Seeing the power of words and of herbs can do no good against him that stealeth my goods, I will try what I can do with stones, in which also, they say, there is some vertue.

6. And throwing the stones at the young fellow, with which he had filled his lap, he forced him to come down, and go away.

**MOR.** This fable sheweth, that a wise man must first try every thing, before he make use of arms to help himself withal.

226. Of the Nightingale, that promised the Hawk  
a Song for her life.

1. **A** Nightingale being caught by an hungry Hawk, when she perceived she should presently be eaten up by him, intreated him fairly, that he would let her go, promising that she would make him a huge requital, for such a great courtesie.

2. And when the Hawk asked her, what requital she could make him; she said, I will please thy ears with sweet songs.

3. But I, quoth the Hawk, had rather thou shouldest please my belly.

4. For I can live without thy songs, but not without meat.

**MOR.** This fable implieth, that profitable things are to be preferred before those that are pleasant.

3. Rusticus, qui huic ut *veteri fidique amico* plurimum fidebat, sapiens rediens, nunquam admissus est.

4. Tandem hœdum adhuc lactantem & pinguem secum deferens, ante edes jurisperiti stabat, & hœdum vellicans, illum balare cogebat.

5. Janitor, qui ex præcepto heri, dona portantes admittere solebat, audita hœdi voce, januam illico aperiens, hominem introire jubet.

6. Tunc rusticus, ad hœdum conversus; Gratias, inquit, ago, hœdule mi, qui tam faciles mihi has effecisti fores.

*Mor.* Fabula indicat, Nullas res tam duras difficilesque esse, quas munera non aperiunt.

225. *De senè juvenem, poma sibi surripientem, sanis depreciente.*

1. **S**enex quidam juvenem sibi poma surripientem blandis orabat verbis, ut ex arbore discenderet, nec res suas vellet auferre.

2. Sed cum incassum verba funderet, juvene ejus ætatem ac verba contemnente, Non in verbis tantum, inquit, verum etiam in herbis audio esse virtutem.

3. Herbas igitur vellere, & in illum jacere cœpit.

4. Quod juvenis conspicatus, in vehementem risum effusus est, & senem delirare arbitrabatur, qui crederet eum ex arbore herbis posse depellere.

5. Tunc senex omnia experiri cupiens, Quando, inquit, verborum & herbarum vires adversus raptorem mearum rerum nullæ sunt, lapidibus egam, in quibus quoque dicunt esse virtutem.

6. Lapidisque quibus gremium impleverat, in juvenem jaciens, illum descendere & abire cœgit.

*Mor.* Hæc fabula indicat, Omnia prius sapienti tentanda, quam ad armorum confugiat auxilium.

226. *De Lusciniâ, cantum accipitri pro vitâ pollicente.*

**L**usciniâ ab accipitre famelico comprehensâ, cum modò se ab eo devorandum esse intelligeret, blandè eum rogabat, ut se demitteret, pollicita pro tanto beneficio ingentem mercedem sese relaturam.

2. Cum autem accipiter eam interrogaret, quid gratiæ sibi referre posset? Aures, inquit, tuas mellifluis cantibus demulcebo.

3. At ego, inquit accipiter, malo mihi ventrem demulceas.

4. Sine tuis enim cantibus vivere; sine cibo, non possum.

*Mor.* Hæc fabula innuit, Vitilia jucundis anteponenda.

## 227. Of the Lion, that chose the Hog for his Companion.

1. **W**hen the Lion was minded to get him some companions, and many living creatures wished to bear him company, and beg'd hard for it; scorning all the rest, he would only make an association with the Hog.

2. And being asked a reason, he answered, Because this living creature is so faithful, that he will never leave his friends and allies, although in never so great danger.

Mor. This Fable sheweth, That their friendship is to be desired, that do not shrink back from affording relief, in time of adversity.

## 228. Of the Gnat, that beg'd meat and lodging of a Bee.

1. **A** Gnat in winter-time, when she thought she should be like to die for hunger and cold, went to the hives of Bees, and begged meat and lodging of them.

2. Which if she could but get of them, she promised, that she would teach their children musick.

3. Then said a Bee to her, But I had rather my children should learn my trade, which can shield them from the danger of hunger and cold.

Mor. This Fable admonisheth us, To bring up our Children in those Trades, that are able to shield them from Poverty.

## 229. Of an Ass that was the Trumpeter, and a Hare that was the Letter-Post.

1. **T**he Lion, the King of Beasts, being to fight against the Birds, set his forces in array.

2. And being asked by the Bear, what the Asses idleness, or the Hares fearfulness, (whom he saw to be there amongst other souldiers) could avail him towards the victory, he answered;

3. The Ass will call on my Souldiers to fight, with the sound of the trumpet; and the Hare will serve for a Letter-Post, because of the swiftness of her feet.

Mor. This Fable signifieth, that no body is so contemptible, but may do us good in some thing or other.

## 230. Of the Hawks, that fell out among themselves, which the Pigeons made friends.

1. **T**he Hawks being at odds one with another, fought every day; and being busied with their own quarrels, they did not trouble other birds.

2. The Pigeons being sorry for their hap, made them friends, by sending Ambassadors.

3. But they, as soon as they were made friends amongst themselves, did not forbear to vex and kill the other weaker birds, and especially the Pigeons.

4. Then said the Pigeons amongst themselves, How much better for us was the Hawks falling out, than their agreement!

Mor. This Fable teacheth us, that the factions of bad citizens amongst themselves, are rather to be cherished than extinguished, that they may let honest men live quietly, whilst they fall to drawing of swords amongst themselves.

227. *De Leone, Porcum sibi socium eligente.*

1. **L**EO cum socios adsciscere sibi vellet, multaque animalia sese illi adiungere optarent, idque precibus & votis exposcerent. Cæteris spectis, cum porco solum societatem voluit inire.

2. Rogatus autem causam, respondit, Quia hoc animal adeo fidum est, ut amicos & socios suos in nullo quantumvis magno discrimine unquam relinquat.

*Mor.* Hæc fabula docet, eorum amicitiam appetendam, qui adversitatis tempore à præstando auxilio non referunt pedem.

228. *De culice, cibum & hospitium ab Ape petente.*

1. **C**ULEX hyberno tempore, cum fame, & frigore se peritutum conjiceret, ad apum accessit alvearia, ab eis cibum & hospitium petens.

2. Quæ si ab eis fuisset consecutus, promittebat filios earum se artem musicam edoctrum.

3. Tunc quædam apis, At ego malo artem meam liberi mei discant, quæ eos à famis & frigoris periculo excimere poterit.

*Mor.* Fabula nos admonet, ut liberos nostros his artibus erudiamus, quæ eos ab inopia valent vindicare.

229. *De Asino Tubicine, & Lepore Tabellario.*

1. **L**EO, rex quadrupedum, adversus volucres pugnaturus, suorum acies instruebat.

2. Interrogatus autem ab urso, quid ei asini inertia, aut leporis timiditas ad victoriam conferre possent, quos ibi inter cæteros milites adesse cernebat, respondit;

3. Asinus tubæ suæ clangore milites ad pugnam concitabit; Lepus verò ob pedum celeritatem, tabellarii fungetur officio.

*Mor.* Fabula significat, Neminem adeo contemptibilem, qui aliqua re nobis prodesse non possit.

230. *De Accipitribus inter se inimicis, quos Columbæ composuere.*

1. **A**CCIPITRES invicem inimici quotidie decertabant, suisque odiis occupati, alias aves minimè infestabant.

2. Columbæ, illorum vicem dolentes, eos missis legatis composuere.

3. Sed illi ubi inter se amici effecti sunt, cæteras aves imbecilliores, & maximè columbas, vexare & occidere non desinebant.

4. Tum secum columbæ; Quàm utilior accipitrum discordia, quàm concordia, nobis erat!

*Mor.* Hæc admonet fabula, Malorum inter se odia civium alenda potius quàm extinguenda; ut, dum inter se digladiantur, viros bonos quiete vivere permittant.

231. Of the Governour, that was condemned of money unjustly taken.

1. **A** Governour, that had robbed the treasury that he had charge of, was condemned of extortion.

2. And when with much ado he restored what was taken away, one of that Province said,

3. This Governour of ours doth as women do, which when they conceive children are very well pleased, but when they bring them forth, are extremely pained.

Mor. This fable implieth, that we must not steal other mens goods, lest when we are forced to part with them, we be much grieved.

232. Of the old man, that would put off Death.

1. **A** Nold man intreated death, which came to take him away, that he would forbear a little, till he had made his Will, and had provided other things needful for such a journey.

2. To whom death saith, Why hast thou not hitherto provided, being so often warned by me?

3. And when he said, he never saw him before, he said, When I took away every day not only thy equals, whereof none almost now remain, but also young folks, children and infants, did I not put thee in mind of thy mortality?

4. When thou perceivedst thy eyes to grow dim, thy hearing to be less, and thy other senses day by day to fail, and thy body to wax unweildy, did not I tell thee this long time? and dost thou say, thou hadst no warning?

Wherefore thou must put me off no longer.

Mor. This fable sheweth, that we ought so to live, as if we saw death to be always by us.

233. Of the Man, that spake to his bag of Money.

1. **A** Covetous man, who was ready to die, and like to leave a great heap of gold Nobles, that was ill gotten, behind him, asked his bag of money, which he had bidden to be brought him, now that he was dying, whom it was likely to make merry.

2. To whom the bag said, Thou heirst, that shall spend the money, that thou hast gotten with so much toil, upon whores and feastings; and the devils, that shall keep thy soul prisoner in eternal torments.

Mor. This fable sheweth, that it is a very fond thing to bestow pains about such matters, as may be like to afford others joy, and our selves torment.

231. *De Prætoris repetundarum damnato.*

1. **P**Rætor, qui pecuniam cui præfuerat, expilauerat, repetundarum damnatus fuerat.

2. Cumque ægrè ablata restitueret, dicebat quidam è provincialibus,

3. Hic noster Prætor mulieres imitatur, quæ scetus accipientes mirâ voluptate afficiuntur; cum autem eos emittunt, incredibili dolore torquentur.

*Mor.* Fabula innuit, aliena non esse surripienda, nè illa deponere coacti, mærore conficiamur.

232. *De Sene, mortem differre volente.*

1. **S**enex quidam mortem, quæ eum è vitâ raptura advenerat, rogabat ut paululum differret, dum testamentum conderet, & cætera ad tantum iter necessaria prepararet.

2. Cui mors; Cur non, inquit, hæcenus præparasti, toties à me monitus?

3. Et cum ille eam nunquam a se visam antea diceret; Cum, inquit, non æquales tuos modò, quorum nulli ferè jam restant, verum etiam juvenes, pueros, infantes quotidie rapiebam, nonne te monebam mortalitatis tuæ?

4. Cum oculos hebescere, auditum minui, cæteròque sensus indies deficere, corpus ingravescere sentiebas; nonne tibi me propinquum esse dicebam & te admonitum negas?

5. Quare ulterius differendum non est.

*Mor.* Hæc fabula indicat, ita vivendum, quasi mortem semper adesse cernamus.

233. *De viro, sacculum nummorum allaturus.*

1. **V**ir quidam avarus, qui, ingentem aureorum acervum male partum relicturnus, moriebatu, interrogabat sacculum nummorum, quum morienti sibi iusserat afferri, Quibus voluptatem esset allaturus?

2. Cui sacculus, Hæreditus, inquit, qui nummos a te tanto sudore quesitos, in scortis & conviviis profundent; & demonibus, qui animam tuam æternis suppliciis mancipiunt.

*Mor.* Hæc fabula indicat, stultissimum esse in eis laborare, quæ aliis gaudiam, nobis autem sint allatura tormenta.

*Finis Libri Primi.*

## ÆSOP'S FABLES

English and Latin.

## The Second Book.

## I. Of the Fox, and the He-Goat.

1. **A** Fox and an He-goat being thirsty, went down into a Well; in which after they had drunk, the Fox saith to the He-goat, looking about him how to get forib, Have a good heart, Goat, for I have devised a way how we may both get back.

2. For thou shalt rear thy self streight up, holding thy forefeet against the wall, and lean thy horns forward, holding down thy chin to thy brest, and I skipping over thy back and thy horns, and getting out of the Well, will pull thee out hence afterwards.

3. ~~He~~ The He goat relying upon, and being ready to do as he had him, the Fox skipt out of the Well, and then danced about the Well side for joy; and was very merry, taking no care at all for the He-goat.

4. But when he was blamed by the He-goat as a covenant-breaker, he answered; In good truth Goat, if thou hadst as much understanding in thy mind, as thou hast hairs on thy chin, thou wouldest not have gone down into the Well, where thou hadst thought of a way how to get out again.

Moral. This fable implieth, that a wise man ought to consider the end, before he comes to undertake a business.

## 2. Of the Fox, and the Lion.

1. **A** Fox having never seen a Lion before, when once he met him on the way before he was aware, was so affrighted at the sight of him, that he had time to have died.

2. Which when he was so fortun'd a second time afterwards, he was affrighted indeed at the sight of the Lion, but not so as before.

3. When a third time he saw the same Lion in the City, he was not only not affrighted, but also went boldly to him, and talked and discoursed with him.

Moral. This fable implieth, that custom and acquaintance causeth, that those things seem neither terrible nor dreadful, which are most to be feared and dreaded.

## 3. Of the Cocks, and the Partridge.

1. **O**ne having Cocks at home, bought a Partridge, and put her amongst the Cocks, to be kept and fatt'd; and the Cocks, every one for his own part peck'd her, and beat her away.

2. Now

## ÆSOPI FABULÆ,

Anglo-Latinæ.

## Liber Secundus.

## 1. De Vulpe, &amp; Capro.

1. **V**ulpes & caper sitibundi in quendam puteum descenderunt; in quo cum peribissent, circumspicienti reditum capro vulpes ait; *Bono animo esto, caper; excogitavi namque quo pacto uerque reduces simus.*

2. Siquidem tu eriges te reitum, prioribus pedibus ad parietem admotis, cornuâque adducto ad pectus mento reclinabis, & ego per terga cornuâque tua transiliens, & extra puteum evadens, te istinc postea educam.

3. Cujus consilio fidem habenti capro, atque, ut ille jubebat, obtemperanti, ipsa à puteo profiliit, ac deinde præ gaudio in margine putei gestiebat, exultabâque, nihil de hirco curæ habens.

4. Cæterum cum ab hirco ut sædisfraga incusaretur, respondit; Enimvero, hirce, si tantum tibi esset sensus in mente, quantum est fætarum in mento, non prius in puteum descendisses, quam de reditu exploratam habuisses.

*Mor.* Hæc fabula innuit, Virum prudentem debere finem explorare, antequam ad rem peragendam veniat.

## 2. De Vulpe, &amp; Leone.

1. **V**ulpes nullum antea leonem conspicata, cum illi aliquando ex improviso, ita conspectum ejus expavit, ut parum absuerit quin extingueretur.

2. Quod cum iterum postea accidisset, ad conspectum quidem leonis exterrita est, sed non ita ut prius.

3. Tertiò autem cum leonem eundem in civitate esset intuita, non modò non exterrita, sed etiam confidenter adiens, cum eo collocuta est & consabulata.

*Mor.* Hæc fabula innuit, quòd consuetudo, & conversatio facit, ut quæ maxime horribilia & formidanda sunt, neque horrida, neque formidolosa videantur.

## 3. De Gallis, &amp; Perdice.

1. **G**allos quidam domi suæ cum haberet, mercatus est perdicem, eamque alendam, & in societatem gallorum dedit unâ cum illis saginandam; eamque galli pro se quisque mordebant, abigebantque.



2. Now the Partridge was grieved in her self, thinking, that the Cocks did such things to her, because her kind was quite differing from theirs.

3. But when he saw them shortly after fighting amongst themselves, and striking one another, being eased of his grief and sorrow, he said;

4. Verily, I will not be troubled any more hereafter, so long as I see them bickering at it, even amongst themselves.

Mor. This fable implieth, that a discreet man ought patiently to bear the affronts offered him, by those of another Country, whom he seeth not to fear to wrong, even those of their own home.

#### 4. Of the Fox, and the Head that he found.

1. A Fox going once into a Musician's house, as he gazed upon all the instruments of Musick, and all the furniture of the house, he found a Wolf's head skilfully and workman-like made of marble; which when he had taken up in his hand, he said; O head, that was made with a great deal of wit, having no wit at all!

Mor. This fable belongeth to them, that have gallantry of body, but no activeness of mind.

#### 5. Of the Collier, and the Fuller.

1. A Collier that dwelt in an hired house, invited a Fuller, that was come thither hard by, that he would dwell with him in the same house.

2. To whom the Fuller answered, O friend, it will not be convenient for me to do so; for I am afraid, lest that whatsoever I whiten, thou shouldst smut it all with thy collierly grime.

Mor. This fable implieth, that we must keep no company with lewd persons.

#### 6. Of the bragging Fellow.

1. A Man that had a while travelled abroad, after he was come home again, in a bragging manner told both many other things that he had gallantly atchieved in other countries, and that the most of all, that he had out-leapt them all at Rhodes; and said, that the Rhodians that had been by, would bear him witness of the same.

2. To whom one of them that stood by, made answer, and said, O Sir, if that be true which you say, what need have you of witnesses?

3. Look you where a Rhodian is; see, here is a leap for you.

Mor. This Fable sheweth, that where there is real testimony, there needs no words.

#### 7. Of the Man, that tempted Apollo.

1. A Roguish fellow went to Delphos to tempt Apollo, having a Sparrow under his cloak, which he held in his fist; and coming to the trivet, he asked him, saying; Is that alive or dead, which I have in my right hand? being ready to pull out the Sparrow alive, if Apollo had answered, that it was dead; and being ready to pull it out dead, in case he had answered, that it was alive.

2. For

2. Perdix autem apud se afflictabatur, existimans, ideò talia inferre sibi à gallis, quòd suum ab illorum genere alienum esset.

3. Ubi verò non multò post aspexit illos inter se pugnantes, mutuòque percutientes, recreata à mœrore & tristitiâ, inquit;

4. Equidem post hæc non afflictabor amplius, videns eos etiam inter se dimicantes.

*Mor.* Hæc fabula innuit, Virum prudentem debere æquo animo ferre contumelias ab alienigenis illatas, quos videt nè à domesticorum quidem injuriâ abstinere.

#### 4. De Vulpe, & Capite quodam reperto.

1. **V**ulpes aliquando in domum citharœdi ingressa, dum omnia instrumenta musica, omnem supellestem scrutaretur, reperit è marmore caput lupinum scienter fabrique factum; quod cum in manum sumpsisset, inquit, & caput cum magno sensu factum, nullum sensum obtinens!

*Mor.* Hæc fabula ad eos spectat, qui corporis dignitatem habent, animi industriam non habent.

#### 5. De Carbonario, & Fullone.

1. **C**arbonarius conducta in domo habitans, fullonem invitavit, qui eo loci proximè venisset, ut iisdem in ædibus una habitaret.

2. Cui fullo, O homo, Non est istud factum conducibile: vereor enim nè quicquid ipse candefacerem, id omne tu carbonaria aspergine fuscaves.

*Mor.* Hæc fabula innuit, nullum cum flagitiosis habendum esse commercium.

#### 6. De Viro jactabundo.

1. **V**ir quidam aliquandiu peregrinatus, cum iterum domum reversus fuisset, cum multa alia in diversis regionibus à se viriliter gesta jactabundus prædicabat, tum verò id maximè, quòd Rhodi omnes in certamine salendi superasset; ejusdem rei Rhodios, qui affuerant, testes esse.

2. Ad quem unus assistantium respondens, inquit, O homo, si verum istud est quod loqueris, quod tibi opus est testibus?

3. Ecce Rhodium, ecce hic certamen salendi.

*Mor.* Hæc indicat fabula, quòd ubi vera testimonia adsunt, nihil opus est verbis.

#### 7. De Viro, Apollinem tentante.

1. **V**ir quidam facinorosus Delphos se contulit, Apollinem tentaturus, habensque passerculum sub pallia, quem pugno tenebat, & accedens ad tripodas interrogabat eum, dicens, Quod habeo in dextrâ, vivitne, an mortuum est? prolaturus passerculum vivum, si ille mortuum respondisset; rursus prolaturus mortuum, si vivum respondisset;

2. Occidisset

2. For he would have killed it presently, in a private manner, under his cloak, before he pulled it out.

3. But the god understanding the knavish craftiness of the fellow, said; O thou that comest to ask me, do whether thou hadst rather (for, it is in thy power to choose whether thou wilt) and bring out that which thou hast in thy hand, whether it be alive or dead.

Mor. This fable implieth, that nothing can lie hid from, or deceive the knowledg of God.

### 8. Of the Fisherman, and the Sprat.

1. **A** Fisherman having cast his nets into the sea, drew out a little sprat, which thus entreated the Fisherman.

2. Do not take me at the present, being so small and little; let me go and grow, that afterwards thou mayst enjoy me, being thus grown to the full, to thy greater profit.

3. To whom the Fisherman said, I should be mad indeed, if I should omit the gain which I have in my hand, though it be but little, in hope of a future good thing, although it be very great.

Mor. This fable implieth, that he is a fool, who for the hope of a greater matter, doth not take a thing that is both present and certain, though it be but small.

### 9. Of the Horse, and the Ass.

1. **A** Man had an Horse and an Ass.

2. As they travelled on the way, the ass said to the horse, If thou wouldest have me well, ease me of some of my burden.

3. Whilst the horse minded not his words, the ass sunk under his burden, and died.

4. Then the owner of the beasts laies upon the horse, all the fardles which the Ass carried, and also the hide, which he had fled from off the dead Ass.

5. With which burden, the horse being over-born, and groaning, said with a loud voice:

6. Wo is me, the unhappiest of all the beasts in the world! what a misfortune hath befallen me, poor horse!

7. For, refusing a part, I now carry all the load, and his skin withal to boot.

Mor. This fable implieth, that the greater ought to partake in their labours with the less, that both may be safe.

### 10. Of the Man, and the Satyre.

1. **A** Man had contracted amity with a Satyre, who, as they sate together to eat (there being a great storm and cold) the man put his hands to his mouth, and warmed them with his breath,

2. Which the Satyre seeing, asked him why he did it.

3. He saith, I warm my cold hands with the warmth of my mouth.

4. And a little after, some warm broth being brought, when the man again held his hand with the putrage to his mouth, and cooled the heat of the meat with blowing upon it, The Satyre asked him wherefore he did it.

5. And when the man answered him, That I may cool my meat: But I, quoth the Satyre, will use no familiarity with thee hereafter, who dost draw both hot and cold out of one mouth. Fare thee well.

Mor.

2. Occidisset enim statim sub pallio *clam*, priusquam proferret.

3. At deus *subdolan* calliditatem hominis intelligens, dixit; O consul-  
tor, *Utrum* *maius* facere (penes te namque *arbitrium* est) *facito*, & siue vi-  
vum siue mortuum, quod in manibus habes, præfero.

*Mor.* Hæc fabula innuit, *Mentem* *divinam* nihil neque latere, neque fallere.

### 8. De Piscatore, & Smaride.

1. **P**iscator quidam, *demissis* in mare *retibus*, extulit *Smaridem* *pussilli*  
*corporis*, quæ sic piscatorem obsecravit.

2. Noli me in *præsentia* capere tam *pussillam* & *minutam*; *sine* *abire*,  
& *crescere*, ut postea sic *adultæ* *commodè* *majoræ* potiaris.

3. Cui piscator inquit; Ego verò *amens* *sim*, si *lucrum* quod inter ma-  
nus habeo, licet *exiguum*, prætermittam, spe *futuri* *boni*, *quantum-*  
*libet* *magni*.

*Mor.* Hæc fabula innuit, *Stolidum* esse, qui propter *spem* *majoris*,  
*rem* & *præsentem* & *certam* (licet *parvâ*) non amplectitur.

### 9. De Equo, & Asino.

1. **V**ir quidam habebat equum & asinum.

2. In itinere autem *faciendo*, inquit asinus equo; *Si* *me* *salvum* *vis*  
*leva* *me* *parte* *oneris* *mei*.

3. Equo illius *verbis* non obsequente, asinus *sub* *onere* *cadens*, moritur.

4. Tunc dominus *jumentorum*, omnes quas portabat asinus *sarcinas*,  
*simulque* *corum*, quod à *mortuo* *exurat*, equo imponit.

5. Quo *onere* *depressus* equus & *gemens*, cum *clamore* inquit;

6. Væ mihi *jumentorum* *infelicissimo*! quid mihi *misero* *mali* *evenit*!

7. Nam *recusans* *partem*, nunc *totum* *onus* *porto*, in*super* & *illius*  
*corum*.

*Mor.* Hæc fabula innuit, *Majores* *debere* in *laboribus* *participes* *esse*  
*minoribus*, ut *utrique* *sint* *incolumes*.

### 10. De Viro, & Satyro.

1. **V**ir quidam cum *Satyro* *amicitiâ* *inierat*, qui cum *edendi* *gratia* *se-*  
*derent*, *exortâ* *cæli* *tempestate* *ac* *frigore*, *vir* *manus* *ad* *os* *admo-*  
*vehens* *refocillabat*.

2. Quod intuens *Satyrus*, interrogabat, quamobrem id faceret.

3. Ille inquit, *Calore* *oris* *algentes* *manus* *refocillio*.

4. Pauloque post *calidiori* *edulio* *allato*, cum *vir* *iterum* *ad* *os* *manum*  
*cum* *edulio* *admo-* *vehens* *calorem* *cibi* *aspiratione* *refrigeraret*, interrogat *Satyrus*,  
quamobrem id faceret.

5. Respondente autem *viro*, *Ut* *edulium* *refrigerem*: Atqui ego, in-  
quit *Satyrus*, *tecum* *postulâ* *amicitiâ* *non* *exercebo*, qui ex *uno* *ore* & *calidum*  
*promis* & *frigidum*. Vale.

Mor. *This fable implieth, that his friendship is to be avoided, whose life is double, and speech not single.*

## 11. Of the Fox, and the Libard.

1. **T**He Fox and the Libard wrangled about their fairness; and as the Libard highly commended his own changeable coloured skin, when the Fox could not more set out her own, she said;

2. But, how much more gay am I, which have not a body, but a mind of changeable colours!

Mor. *This fable implieth, that the beauty of the mind exceeds the beauty of the body.*

## 12. Of the Cat, that was turned into a Woman.

1. **A** Handsom young man took delight in a Cat.

2. He besought Venus, that she would turn her into a woman. [girl]

3. The goddess pitying the young man's desire, turned the beast into a pretty

4. With whose beauty, the young man being inflamed, brings her home with him.

5. Who, as they sat together in the chamber, Venus having a mind to try, whether she had altered her manners as well as her body, sent in a mouse into the middle of the room.

6. But she, forgetting both the company that were there, and the bride-chamber, rose out of the chamber, and followed the mouse, being desirous to eat her.

7. Then the goddess being angry, restored her again into her own condition.

Mor. *This fable sheweth, that wicked men, though they may alter their condition and state, yet they do not alter their manners.*

## 13. Of the Husbandman, and his Dogs.

1. **A** Husbandman being taken tardy in the field with winter weather, when his victuals failed, first killed all his sheep, and eat their flesh, and presently after his goats; and last of all he was maintained with his draught-oxen being killed.

2. Which when the dogs had observed, they spake amongst themselves, saying, But let us run away from hence.

3. For if our master hath not spared his draught-oxen, surely he will not spare us.

Mor. *This fable sheweth, that they are to be shunned and avoided, that do not hold off their hand, even from those of their near acquaintance.*

## 14. Of the Husbandman, that taught his Sons.

1. **A** Husbandman seeing his sons every day brawling, and that they could not be made friends, gave order, that a handful of rods should be brought him.

2. Now his sons were there sitting.

3. Which rods, when they were brought, he tied them all together into one bundle, and bad every one of his sons take the bundle and to break it.

4. But when they were not able to break them, he loosed the bundle afterwards, and gave the rods, to every one one, to be broken; and made this inference to them when they brake them quickly and easily.

*Mor.* Hæc innuit fabula, devitandum ejus amicitiam esse, cujus anceps vita est, & non simplex sermo.

## 11. De Vulpe &amp; Pardo.

1. **V**ulpes & Pardus, de pulchritudine altercabantur; & Pardo suam pellem versicolore extollente, Vulpes cum suam proponere non posset, inquit;

2. At quanto ego speciosior, quæ non corpus, sed animum versicolorem sortita sum!

*Mor.* Hæc fabula innuit, Pulchritudinem animi antecellere pulchritudinem corporis.

## 12. De Fete, in Fæminam mutatâ.

1. **F**elis quædam delictum formosi erat cujusdam adolescentis.

2. Hanc ille ut in fæminam mutaret, Venerem deprecatus est.

3. Dea miserta cupiditatis adolescentuli, convertit bestiam in speciosam puellam.

4. Cujus formâ inardescens adolescentulus adducit illam secum domum.

5. Quibus confidentibus in cubiculo, Venus volens periculum facere, nunquid illa, cum corpore mutasset & mores, murem immisit in medium.

6. At illa, & eorum qui aderant, & cubiculi nuptialis immemor, à cubiculo surgens, murem insequabatur, illum comedere cupiens.

7. Tunc dea indignata, eam iterum in suam restituit naturam.

*Mor.* Hæc indicat fabula, Scelestos homines, etsi conditionem statimque mutant, tamen mores nequaquam mutare.

## 13. De Agricola &amp; Canibus.

1. **A**gricola quidam hyberno sydere in agro deprehensus, deficientibus cibariis primùm interfectis singulis ovibus, illarum carnibus vescabatur, mox & caprarum; postremò operariis bobus interemptis alebatur.

2. Quod canes cum animadvertissent, inter se collocuti sunt, dicentes, At nos hinc faciamus fugam.

3. Si enim operariis bobus dominus noster non pepercit, nec nobis quidem parcat.

*Mor.* Hæc indicat Fabula, Fugiendos eos esse cavendosque, qui à familiaribus quoque manus non abstinant.

## 14. De Agricola, filios docente.

1. **A**gricola filios suos videns quotidie litigantes, neque in gratiam inter se reduci potuisse, jussit fasciculum virgarum sibi afferri.

2. Aderant autem filii ibi sedentes.

3. Quæ cum allata essent colligavit omnes in unum fasciculum, jussitque singulos filiorum fasciculum capere, atque confringere.

4. Illis autem confringere non valentibus, solvens postea fasciculum tradit singulas singulis eis frangendas; atque illis statim facileque frangentibus intulit.

5. Ita

5. Thus shall ye also, my sons, shew your selves impregnable to your enemies, and invincible, if ye shall continue thus all in a mind.

6. But if not, your own very contention, and falling out one with another, will make you a ready prey for your enemies.

Mor. This fable sheweth, that mens affairs do indifferently either thrive by concord, or fail by discord.

### 15. Of the Woman, and the Hen.

1. **A** Widow woman had a Hen, that laid her every day an egg.

2. Now the women hoping, that she would lay her two eggs for one, if she should give her more meat, brought her up plentifully.

3. But the hen being made fatter, could not lay so much as one egg.

Mor. This fable sheweth, that men growing lither through riot and abundance, are hindred from their purposes.

### 16. Of the Man, whom the Dog had bitten.

1. **O**ne that was bitten by a dog, went about to every body begging cure; and he met with one, who, when he knew the quality of the disease, said:

2. If thou indeed, friend, wouldest recover, take a crust of bread, steep it in the blood of the wound, and give it to the dog that bit thee, to eat.

3. To whom he said again, Truly if I should do so, I should deserve to be worried by all the dogs in this town.

Mor. This fable sheweth, that wicked men are then most hardened on to do mischief, when they receive the greatest courtesies.

### 17. Of the two friends, and the Bear.

1. **A** Bear met two friends, as they travelled on the high way together; one of whom being affrighted, climbed up into a tree, and kept close: but the other, when he conceived, that he was an unfit match for the Bear, and that if he should fight, he was likely to be overcome, threw himself down on his face, and made as though he were dead.

2. Now the Bear coming to him, smelt at his ears, and the hinder part of his head, whilst he that lay all along, held his breath continually; so the Bear thinking that he was dead, went his way.

3. For they say, that a Bear doth not exercise his savageness upon dead bodies.

4. By and by the other man, that had lien close among the green boughs of a tree, came down, and asked his friend, what the Bear had said to him in his ear.

5. To whom his friend said, He advised me, That I should not travel hereafter with such friends.

Mor. This Fable implieth, that those friends are to be avoided, who shrink back from helping one in a time of danger.

### 18. Of the young fellows, and the Cook.

1. **T**wo young fellows had bought meat of a Cook betwixt them.

2. But when the Cook minded some business in the house, and applied himself about it, the one of the young men put a piece of meat into the others hand.

5. Irà & vos filii mei, si *unanimes invicem perstiteritis*, inexpugnabiles vos hostibus, & invictos præbebitis,

6. Sin minùs, ipsa vestra æmulatio atque seditio opportunam vos prædam inimicis faciet.

*Mor.* Hæc fabula innuit, æquè res humanas facere vel concordia incrementum, vel discordia jacturam.

15. *De Muliere, & Gallina.*

1. **M**ulier quædam vidua habebat Gallinam, quodidie singula ova parturientem.

2. Sperans mulier autem pro singulis bina ova parituram, si plus tribuisse escarum, *pipare educabat.*

3. Gallina verò pinguior affecta, ne unum quidem ovum parturire poterat.

*Mor.* Hæc fabula indicat, Quòd homines propter luxum & copiam rerum marcescentes, ab instituto retardantur.

16. *De Homine, quem Canis momorderat.*

1. **A**dmorsus à cane quidam, circuibat singulos, corrogans curationem, nactusque est quendam, qui, cognita mali qualitate, inquit :

2. Si tu quidem, ô homo, convalescere vis, sume crustulum panis, madefactum in sanguine vulneris, & porrige cani, qui te momordit, comedendum.

3. Cui ille deinceps, inquit, Ego mehercule si istuc fecero, dignus sum, qui ab omnibus hujus urbis canibus præmordear.

*Mor.* Hæc fabula indicat, Improbos homines, quum maxima beneficia acceperint, tum maximè ad malefacta animari.

17. *De duobus Amicis, & Urso.*

1. **D**uobus amicis, unà iter facientibus, sit ursus obviam; quorum unus perterritus in arborem scandens, latuit; alter verò quum se imparem urso fore, & si pugnare vellet, superatum iri intelligeret, procidens simulabat se mortuum.

2. Ursus autem adveniens, aures & occipitium olfaciebat; illo, qui stratus jacebat, usquequaque continente respirationem; ita mortuum esse credens ursus, abiit.

3. Aiunt enim ursum, non scire in cadavera.

4. Mox alter, qui inter frondes arboris latuerat, descendens, interrogat amicum, quidnam ad aurem ursus cum illo esset locutus.

5. Cui amicus inquit; Admonuit me, nè posthac cum hujusmodi amicis iter faciam.

*Mor.* Hæc fabula innuit, devitandos eos amicos, qui periculoso in tempore ab auxilio præstando revocant pedem.

81. *De Adolescentibus, & Coquo.*

1. **D**uo adolescentes opsonium à coquo mercati communiter erant.

2. Cæterum quum coquus quibusdam negotiis domesticis inenderet, vacaretque, alter adolescentum partem opsonii in alterius manum immisit.



3. As soon as the Cook turned himself, and ask'd for the piece of flesh which was missing; he that had taken away the flesh, swore that he had it not; and he that had it, swore, that he took it not away.

4. To whom the Cook said, when he perceived the knavery of the young men, Though the thief be unknown to me, yet will he not be unknown to that God, by whom ye have sworn.

Mor. This fable implieth, that if we conceal anything from men, we can by no means conceal it from God, who alone looketh upon all things, and seeth all things.

### 19. Of the Reed, and the Olive-tree.

1. **T**He Reed and the Olive-tree disputed about their constancy, strength and firmness.

2. The Olive-tree indeed taunted the Reed, because it was weak, and bending with every wind.

3. But the Reed held its peace, waiting not very long.

4. For, when a great wind came, the Reed was tossed, and bent backward; but the Olive-tree, when it would needs strive against the violence of the winds, was broken.

Mor. This fable implieth, that they that give way to them that are stronger than themselves for a time, are better than they that do not give way.

### 20. Of the Trumpeter.

1. **T**Here was a Trumpeter, that gave the alarm in the time of battel.

2. He being taken by the enemies, cryed out to them that stood about him.

3. Do not kill me, men, that am harmless and innocent.

4. For I never killed any man.

5. For I have nothing else but this Trumpet.

6. To whom they answered again with an out-cry:

7. Thou shalt be killed the rather for this, because when thou thy self canst not fight, thou canst set others on to fight.

Mor. This fable implieth, that they offend more than others, who persuade evil and wicked Princes to do unjustly.

### 21. Of the Fowler, and the Viper.

1. **A** Fowler having taken his birding nets, went a fowling, and when he saw a stock-dove sitting in the top of a tree, he moved his reeds, set artificially with his nets, closely towards the bird, hoping he should be able to catch her.

2. Which as he did, gazing up on high, he trod upon a viper that lay there, which being vexed with the smart, bit the man.

3. But he now ready to faint, said, Alas poor man! Who whilst I would catch another, being my self catch'd by another, am undone.

Mor. This fable implieth, that deceitful men hide their treacherous tricks, and yet do often suffer the same from others.

2. Convertente se coquo, & partem carnis, quæ aberat, requirente; quæ carnem sustulerat, jurabat se non habere; qui verò habebat, jurabat se non abstulisse.

4. Quibus coquus, *intellecta adolescentum astutia*, inquit; *Etsi me lateat fur*, tamen eum, quem jurastis, Deum non latebit.

5. *Mor.* Hæc fabula innuit, quòd si quid homines celamus, Deum nequaquam celare poterimus, qui solus omnia prospicit, & omnia videt.

### 19. De Arundine, & Oleâ.

1. **D**isceptabant Arundo & Olea de constantia, de fortitudine, & de firmitate.

2. Olea quidem probra arundini ingerebat, ut fragili, & ad omnem ventum vacillanti.

3. Arundo autem obticebat, non longum tempus expectans.

4. Nam cum ventus vehemens ingruisset, arundo agitabatur, reflectabaturque: Olea verò, quum violentia ventorum reludari vellet, cunctata est.

*Mor.* Hæc fabula innuit, eos qui fortioribus ad tempus cedunt, potiores esse iis qui non cedunt.

### 20. De Tubicine.

1. **E**Rat tubicen quidam, qui in militiâ signum caneret.

2. Is, interceptum ab hostibus, ad eos qui circumcisebant, proclamabat,

3. Nolite me, O viri, innocuum insontemque occidere.

4. Nullum enim unquam ego occidi.

5. Quippe nihil aliud, quàm hanc tubam habeo.

6. Ad quem illi vicissim cum clamore responderunt,

7. Tu verò hoc ipso magis trucidaberis, quòd, cum ipse demicare nequeas, ceteros potes ad certamen impellere.

*Mor.* Hæc fabula innuit, quòd præter ceteros peccant, qui malis & improbis principibus persuadent ad iniquè agendum.

### 21. De Aucupe, & Vipera.

1. **A**uceps quidam, sumptis occupatoriis retibus, ad venandum processit, visoque palumbo in cacumine arboris sedente, compositas arduiores arundines cum retibus, ad avem clanculum admovebat; sperans illam se venari posse.

2. Quod cum egit, in altum innuens, jacentem viperam pedibus pressit; quæ exasperata dolore hominem momordit.

3. At ille jam deficiens, Me miserum, inquit, qui dum alterum venari volo, ipse ab altero captus pereō.

*Mor.* Hæc fabula innuit, fraudulentos homines insidias suas occultare; sæpe tamen ab aliis idem sustinere.

## 22. Of the Beaver, that geldeth himself.

1. **T**He Beaver is said to continue in the water more than other four-footed beasts, and that his stones are very good indeed in Physick.

2. When he seeth that he is like to be caught, when men hunt him, (for he knoweth why he is hunted after) he himself bites off his cods, and throwing them towards them that pursue him, by this means escapes safe.

Mor. This fable sheweth, That wise men ought by his example, to have no regard of their means, so they may obtain safety.

## 23. Of the Tunie, and the Dolphin.

1. **A** Tunie, as he fled from a Dolphin, that pursued him with full speed, and was just ready to be taken, wound himself fast in a narrow creek.

2. The Dolphin also, with his very force, was dash'd upon another like it.

3. At which the Tunie looking back, and seeing him gasping, said,

4. Now my death doth not grieve me, whilst I see him that was the cause of my death, dying with me.

Mor. This fable sheweth, That men bear their miseries patiently, when they see them miserable, that were the causers of their miseries.

## 24. Of the Dog, and the Butcher.

1. **A** Dog leaping into a Butchers shop, whilst the Butcher was busied about something, having snatched up a beast's heart, ran away.

2. Towards which the Butcher turned, and looking after him as he ran, said;

3. O dog, I shall watch you, wherever you shall be.

4. For thou hast not stolen away my heart, but hast put heart into me.

Mor. This fable teacheth, that loss is alwaies a lesson to men.

## 25. Of the Fortune-teller.

1. **A** Fortune teller sat in the market, and talked.

2. To whom one brought news, that his house-doors were broken open, and that all the goods that were in the house, were taken away.

3. At which tidings, the fortune-teller sighing, and running for speed went home.

4. Whom one seeing running, said to him, O thou that promisedst that thou wouldst foretel other mens business, surely thou thy self didst not foretel thy own.

Mor. This fable pertaineth to those, who not well ordering their own affairs, endeavour to foresee and consult for other mens, which do not belong unto them.

## 26. Of the Sick man, and the Doctor.

1. **A** Sick man being asked by a Doctor how he did, answered, That he was fallen into an extraordinary sweat.

2. To whom the Doctor said, That is good.

3. Again, another day being asked how he did, he answered, I have been a long time troubled, being taken with a chills.

4. And

22. *De Castore, virilia sibi amputante.*

1. **C**aster præter ceteros quadrupes in aquâ durare dicitur, ejusque genitalia ad artem medicam sanè utilia esse.

2. Ubi vidit indagantibus hominibus se captum iri (non enim ignorat quamobrem indagetur) ipse sibi genitalia præscindit, atque in sequentes projiciens, hoc modo incolumis evadit.

*Mor.* Hæc fabula indicat, hujus exemplo prudentes debere, pro adipiscenda salute, nullam rationem habere fortunarum.

23. *De Thynno, & Delphinò.*

1. **T**hynnus quum Delphinum insequentem præcipiti cursu fugeret, & jam capendus esset, in anfractum quandam se intorsit.

2. Delphinus quoque ad alterum similem impetu ipso allisus est.

3. Ad quem Thynnus respiciens, eumque expirantem videns, inquit :

4. *Jam mihi mors non est molesta, videnti eum, qui mihi causa mortis est, mecum morientem.*

*Mor.* Hæc fabula indicat, æquo animo ferre homines calamitates, cum eos, propter quos in calamitate sunt, calamitosos aspiciant.

24. *De Cane, & Lanio.*

1. **C**anis quidam insiliens macellum, lanio in aliquâ re occupato, arrepto pecoris cordi fugiebat.

2. Ad quem lanius conversus fugientem aspiciens, inquit :

3. *O canis, ubicunque fueris, te observabo.*

4. Non enim mihi cor sustulisti, sed cor dedisti.

*Mor.* Hæc fabula indicat, jacturam semper esse hominibus doctrinam.

25. *De Vaticinatore quodam.*

1. **V**aticinator quidam in foro sedens, sermocinabatur.

2. Cai quidam denunciat fores domus ejus effractas esse, omniâque direpta, quæ in domo fuissent.

3. Ad quem nuncium vaticinator gemens properansque cursu, se domum respiciebat.

4. Quem currentem quidam intuens, O tu, inquit, qui aliena negotia te divinatorum promittis, certè tua ipse non divinasti.

*Mor.* Hæc fabula ad eos spectat, qui res suas non rectè administrantes, alienis quæ nihil ad eos pertinent, providere, & consulere conantur.

26. *De Ægroto, & Medico.*

1. **Æ**grotus quidam à medico interrogatus, quonam modo se habuisset, Præter modum respondit in sudorem se fuisse resolutum.

2. Cui medicus, Istud, inquit, bonum est.

3. Altero autem die iterum interrogatus, quonam modo haberet ; respondit, *Algoribus correptus, diu vexatus sum.*

4. And that is good too, quoth the Doctor.
  5. A third time, when the same Doctor asked him, he said, I am much weakened with a scouring of my body.
  6. That is good too, quoth the Doctor.
  7. Afterwards when an acquaintance asked him, How do you?
  8. He answered, O friend, I am well again and again, but I am dying.
- Mor. This fable sheweth, that flatterers are to be blamed.

## 27. Of the Ass, and the Wolf.

1. **A**N Ass having trod upon a splinter of wood, halted, and when he saw a Wolf, he said;
2. Look, Wolf, I am ready to die for pain, being like to become either thy prey, or the vultures, or the ravens.
3. I earnestly request of thee only one piece of service.
4. Pull this splinter first out of my foot, that I may at the least die without torment.
5. Then the wolf taking hold of the splinter with his foreteeth, pulled it out.
6. But the Ass having forgot the pain, hit his iron-shod heels against the wolf's face; and after he had broken his forehead, his nose, and his teeth, he ran away: whilst the wolf blamed himself, and said, That he was rightly served, because he that had learned to be a butcher of beasts, would now become their Chirurgeon.

Mor. This fable sheweth, That they that forsake their own trades, and betake themselves to others not fitting for them, are liable to scorn and danger.

## 28. Of the Fowler, and the Black-bird.

1. **A**Fowler had spread nets for birds, which a Black-bird seeing a good way off, she asked the man, what he did.
2. He answered, that he was building a City; and he went away further off, and hid himself.
3. Now the Black-bird trusting his words, and coming to the bait laid by his nets, was caught.
4. And as the fowler ran to her, she said, O friend, if you build such a City as this, you will not find many inhabitants in it.

Mor. This fable implieth, That the private and publick weal, is most of all destroyed on that fashion, when the Rulers use cruelty.

## 29. Of the Traveller, and the Bag that was found.

1. **A** Traveller having gone a long journey, vowed, that if he found any thing, he would offer the half of it to Jupiter.
2. And afterwards when he had found a bag full of Dates and Almonds upon the Road, he ate all the Dates and the Almonds.
3. But he offered the Date kernels, and the Almond shells and husks at an altar, saying;
4. Thou hast, Jupiter, what I vowed to thee; for I offer thee the insides and the outsides of that which I have found.

Mor. This fable implieth, that a covetous person for greediness of money, will endeavour to cozen even the gods.

4. Et id quoque, Medicus inquit, bonum est.

5. Tertiò, quum ab eodem medico interrogaretur; respondit, *Profluvio corporis debilitatus sum.*

6. Istud etiam, Medicus inquit, bonum est.

7. Postea autem à familiari quodam interrogatus, quomodo habes?

8. O amici, respondit, etiam atque etiam bene habeo, sed morior.

*Mor.* Hæc fabula indicat, arguendos assentatores.

## 27. De Asino, & Lupo.

1. **A** Sinus calcato ligni aculeo claudicabat, conspectoque lupo ait,

2. O lupo, en præ cruciatu morior, futurus eica aut tua, aut vulturum, aut corvorum.

3. *Unum modo abs te munus flagito.*

4. Educ prius de pede aculeum, ut moriar saltem sine cruciatu.

5. Tunc lupo summis dentibus aculeum mordicis deprendens, eduxit.

6. Asinus verò doloris oblitus, ferratos calces in faciem lupi impegit; fracti que illius fronte, naribus & dentibus, audivit: lupo seipsam accusante, ac merito sibi id evenisse dicente, quod qui didicerat esse lanus jumentorum, nunc illorum volebat esse Chirurgus.

*Mor.* Hæc indicat fabula, quod qui sua artificia deserunt, transferentes se ad alia ipsis non apta, & in discrimen.

## 28. De Aucupe, & Merulâ.

1. **A** Uceps tetenderat volucribus retia; quod enim inveniente merulâ, percontabatur hominem, quid negotii aperet.

2. Ille respondit, se condere urbem, abiitque longius, & sese abdidit.

3. Merula verò illius verbis fidem habens, & accedens ad escam juxta retia appositam, capta est.

4. Accurrente aucupe, inquit, O homo, si tu quidem talem urbem condidis, haud multos invenies incolas.

*Mor.* Hæc fabula innuit, eo maxime modo rem privatam & publicam destrui, cum præfides sevritatem exercent.

## 29. De Viatore, & Perâ inventâ.

1. **V**iator longum ingressus iter, si quid invenisset, ejus dimidium Jovi se oblaturum vovit.

2. Inventâ autem postea in itinere pera palmarum amygdalarumque plena, comedit omnes palmas amygdalâsque.

3. Sed harum nucleos, illarum putamina & cortices, ad aram quandam obtulit, inquiens;

4. Habes, Jupiter, quod tibi voveram: quod enim inveni, ejus & interiora & exteriora tibi offero.

*Mor.* Hæc fabula innuit, avarum propter pecuniæ cupiditatem, etiam diu moliri fallaciam.

## 30. Of the Boy, and his Mother.

1. **A** Boy having stolln his school-fellows horn-book at the school, brought it to his Mother; by whom he being not punished, plaid the thief more every day than other.
  2. And in process of time, he began to steal bigger things.
  3. At the last, he was found out by the Magistrate, and led to execution.
  4. But when his Mother followed him, and cried out, he entreated the guard, that they would let him speak to her in her ear a little.
  5. Who, when they gave him leave; and his Mother, that made haste, laid her ear to her sons mouth, he bit a piece out of his mothers ear.
  6. When his mother and the rest rated at him, not only as being a thief, but also ungracious towards his own mother, he said:
  7. This woman hath been the cause of my undoing.
  8. For if she had whip'd me for the horn-book which I stole, I should not have gone on to further matters, and be brought thus to the gallows.
- Mor. This fable sheweth, that they that are not restrained when they begin to do amiss, come to greater villanies.

## 31. Of the Shepherd, that turned Sea-man.

1. **A** Shepherd kept his flock on the Sea-coasts, who when he saw the Sea calm, he had a great mind to make a voyage to a Mart.
  2. Having therefore sold his sheep, and bought some bags of Dates, he went to Sea.
  3. Now when a great storm arose, and the ship was in danger to be sunk, he threw all the burden of the ship into the sea, and had much ado to escape, after he had unladed the ship.
  4. A few daies after, when one came and wondred at the calmness of the sea, (for it was very calm) he answered and said:
  5. It would have some Dates again, as far as I conceive, and therefore it sheweth it self so still.
- Mor. This fable sheweth, that men are made wiser by loss and danger.

## 32. Of an Old-mans Son, and a Lion.

1. **A** N elderly man had an only son of a generous spirit, and one that loved hounds well; he had seen his son in his dream to be killed by a Lion.
2. Being afraid, lest hereafter perchance, the event at one time or other should follow this dream, he built a very fine roof, and very pleasant, with fretted roofs and windows.
3. And bringing his son thither, he looked strickly to him every day.
4. For he had painted in the house all sorts of living creatures, for his sons delight: amongst which he had also painted a lion.
5. The young man looking upon these things, became so much the more troubled.
6. And standing one time nearer the lion, he said:
7. O thou most cruel beast, I am kept in this house, as in a prison, because of a vain dream of my fathers: What shall I do to thee?

8. And

## 30. De Puero, &amp; Matre.

1. **P**uer quidam, in scholâ condiscipuli furatus tabellum alphabetarium attulit matri suæ; à quâ non castigatus, quotidie magis furabatur.

2. Procedente autem tempore, cœpit furari majora.

3. Tandem à magistratu deprehensus, ducebatur ad supplicium.

4. Matre verò sequente ac vociferante, rogavit ille satellites, ut paullisper cum ea ad aurem loqui permitterent.

5. Quibus permittentibus, & matre festinabunda aurem ad os filii admovente, ille auriculam matris dentibus amorfam evulsit.

6. Cùm mater exterique eum increparent, non modò ut furem, sed etiam ut in parentem suam impium, inquit:

7. Hæc mihi, ut perdere, causa exitit.

8. Si enim me ob tabellam alphabetariam furatam castigasset, nequaquam ad ulteriora progressus, nunc ad supplicium ducerer.

Mor. Hæc fabula indicat, quod qui inter initia peccandi non coercentur, ad graviora flagitia evadunt.

## 31. De Pastore, artem nauticam exercente.

1. **P**astor in loco maritimo gregem pascebat; qui cùm videret mare tranquillum, incessit cupido navigationem faciendi ad mercatum.

2. Itaque venundatis ovibus, emptisque palmularum sarcinulis, navigabat.

3. Oborta autem vehementi tempestate, & navì mergi periclitante, omne pondus navis in mare dejecit, vixque evasit exonerata navì.

4. Paucis post diebus veniente quodam, & tranquillitatem maris admirante, (erat enim sane tranquillum) respondens, inquit:

5. Palmulas iterùm vult, quantum intelligo; idèoque immotum se ostendit.

Mor. Hæc indicat fabula, eruditiores effici homines, damno atque periculo.

## 32. De Filio cujusdam Senis, &amp; Leone.

1. **F**ilium senior quidam habebat unicum generosi animi, & venaticorum canum amatorem; hunc per quietem viderat à leone trucidari.

2. Territus, nè fortè somnium hoc aliquando sequeretur eventus, extruxit domum quandam politissimam, & laquearibus ac fenestris amantissimam.

3. Illuc inducens filium, assiduum illi custos inhaerebat.

4. Depinxerat enim in domo, ad delectationem filii, omne animalium genus; in quibus & leonem.

5. Adolescens hæc inspiciebat, eo amplius molestiæ contraherebat.

6. Quadam autem vice propius stans leoni, inquit;

7. O truculentissima fera, propter inane somnium patris mei, in hac domo asservor, velut in carcere: quid tibi faciam?



8. *And as he said this, he struck his hand against the wall, having a mind to put out the lion's eyes; and he hit it upon a nail that lay hid there.*  
 9. *Upon which blow his hand rankled, and the matter festered underneath, and a fever came upon it, and the young man died in a short time.*  
 10. *Thus the lion killed the young man, whilst his father's folly did no good at all to prevent it.*

Mor. *This fable implieth, that no body can avoid things that are like to come to pass.*

### 33. Of a bald Man, that wore others hair instead of his own.

1. **A** *S a bald man that wore a periwig rode along, behold, a pretty strong wind blew it from off his head.*

2. *They that stood about him set up a loud laughter presently, and he laughing as well as they, said;*

3. *What wonder is it, if the hairs which were not mine own, be gone from me?*

4. *These also are gone, which were born with me.*

Mor. *This fable sheweth, that we ought not to be sorry for lost means. For that which we receive not of nature when we are born, cannot always continue with us.*

### 34. Of the Eagle, and the Fox.

1. **A** *N Eagle and a Fox having made a league of amity betwixt themselves, resolved to dwell hard by one another, supposing their friendship would be the more firm by their often converse.*

2. *The Eagle therefore made her nest upon a high tree, and the Fox laid her cubs near the tree, among the bramble bushes.*

3. *One day then, when the fox went out of her kennel to seek something wherewithal to feed her cubs, the Eagle even her self lacking meat, flew into the covert, and snatched away the foxes cubs, and gave them to her young ones to eat.*

4. *When the fox came back again, and understood of the cruel death of her young ones, she was very sorrowful.*

5. *And whereas she was not able to revenge herself of the eagle, because, being a four-footed beast, she could not pursue a bird, she cursed the eagle, (a thing which is incident to the poor and impotent) and wished some mischief or other might befall her.*

6. *Into so great an hatred is violated friendship turned.*

7. *It befel then in those days, that a goat was sacrificed in the country, a piece whereof the eagle snatched away, together with the live coals, and carried it to her nest; but when the wind blew somewhat high, the nest, which was made of hay, and small and dry sticks, was burnt.*

8. *As soon as the Eagle's young ones felt the fire, because they were not yet able to fly, they fell down to the ground.*

9. *The fox caught them up presently, and ate them in the eagle's sight.*

Mor. *This Tale signifieth, That they which violate friendship, though they may avoid the vengeance of them whom they have hurt, yet shall not escape the judgment of God.*

8. Et hæc dicens, *manum parieti incussit, oculum leoni eruere volens; & in clavo, qui illic latebat, offendebat.*

9. *Qua percussione manus emeruit, succrevitque sanies, ac febris subsecuta est, brevique tempore adolescens est mortuus.*

10. *Ita leo adolescentem occidit, nihil adjuvante patris sophismate.*

*Mor.* Hæc fabula innuit, quæ ventura sunt devitare posse neminem.

### 32. *De Calvo crines externos gerente pro nativis.*

1. **C**alvus quidam *mentitos crines gerens, dum equo vehebatur, ecce, sibi validior ventus illos de capite sustulit.*

2. *Risum statim magnus à circumstantibus excitabatur, & ille mutuo visu ad illos, inquit;*

3. *Quid mirum, si crines qui non erant mei, à me recesserunt?*

4. *Illi quoque recesserunt, qui mecum fuerant nati.*

*Mor.* Hæc indicat fabula, nos non debere *maerere* ob amissas opes. Quod enim nascentes à natura non accipimus, non potest nobiscum perpetuo manere.

### 33. *De Aquilâ, & Vulpe.*

1. **A**quila, & vulpes, *conflata inter se amicitia, in proximo habitare constituunt, firmiorem amicitiam ex frequenti conversatione fore putantes.*

2. *Igitur aquila nidum alta super arbore instituit; vulpes verò arborem prope inter dumeta catulos collocat.*

3. *Una igitur dierum, cum vulpes latibulum egressa pastum catullis quæreret, aquila & ipsa cibi indiga, in latibulum devolans, vulpis catulos arripuit, ac pullis suis comestum præbuit.*

4. *Vulpes reveniens, cognitâ filiorum morte atroci, valdè tristata est.*

5. *Et cum aquilam ulcisci non posset, quia quadrupes existens volucrum persequi nequibat (quod unum miseris ac impotentibus datur) aquilam execratur, ac mala illi imprecatur.*

6. *Tantum in odium violatâ vertitur amicitia.*

7. *Contingit igitur illis diebus ruri caprum immolari, cujus frustum una cum carbonibus accensis aquila arripiens, sustulit ad nidum; sed vento vehementius spirante, nidus, qui ex fumo ac materia exili aridaque confectus erat incenditur.*

8. *Aquilæ pulli flammam sentientes, cum volare adhuc nequirent, humi decidunt.*

9. *Vulpes confectum illos arripiens, in aquilæ conspectu devorat.*

*Mor.* Fabula significat, quod qui amicitiam violant, quamvis eorum quos læserint, ultionem declinent, *Dei supplicium non tamen effugient.*

## 35. Of the Eagle, and the Raven.

1. **A**N Eagle flying down from an high rock, snatcht a lamb away out of a flock of sheep; which thing, when a raven saw, being moved with emulation, she flew upon a Ram, with a great deal of noise and croaking, and so fastened her claws into the Ram's fleece, that she could not rid herself thence, no not by the fluttering of her wings.

2. When the shepherd saw her thus intangled, he ran to the raven, and caught her; and after he had cut her wings, he gave her to his children to play withal.

3. But when one asked the raven what bird she was, the raven said, Heretofore indeed, according to mine own conceit, I was an Eagle; but now I know verily, that I am but a Raven.

Mor. The fable signifieth, that he that dareth to attempt any thing beyond his strength, doth only bring this about, that he falls too often into adversity, and makes himself ridiculous to the common sort.

## 36. Of the Eagle, and the dung-Beetle.

1. **A**N Eagle pursued an Hare; the Hare not knowing what to do, seeing a Beetle, which the opportunity offered her, besought help of it: to whom the Beetle promised safety, and its protection.

2. Afterwards, when the beetle saw the eagle drawing near, it intreats her, that she would not take its servant away from it by force.

3. But the eagle scorning the beetle's littleness, devoured the hare before its face.

4. But the beetle remembering the wrong done it, minded where the eagle built.

5. Lo, the eagle layeth her eggs, the beetle being carried aloft with its wings, flies to the eagles nest, and rowling out the eggs, threw them down to the ground.

6. The eagle being grieved for the loss of her eggs, flew to Jupiter, (for she is a bird consecrated to that god) and desired him, that she might have some place granted to lay her eggs in.

7. Jupiter gave her leave, that when the time comes, she should lay her eggs in his lap.

8. The beetle foreseeing this, made a ball of dung, and flying up on high, let it fall upon Jupiters lap.

9. Jupiter being desirous to shake the ball out of his lap, shak'd out the eagles eggs also with it.

10. From that time to this, they say, the eagle never layeth whilst the beetles are in being.

Mor. This fable signifieth, that no man surely is to be despised; because there is no body that receiveth a wrong, but may seek to revenge himself when time serveth.

## 37. Of the Nightingale, and the Hawk.

1. **A** Nightingale, as she sat on a high oak, sung all alone, as she used to do.

2. So soon as a Hawk, that was seeking meat, espied her, he flew to her on a sudden, and snatch'd her away.

3. But the Nightingale, when she saw she was going to be killed, intreated the hawk, that he would let her go, because she was not sufficient to fill his belly;

## 35. De Aquila, &amp; Corvo.

1. **A**quila celsa ex rupe devolans, agnum ex ovium grege arripuit; quam rem cum corvus conspicatur, emulatione motus, *vehementi cum strepitu ac stridore*, devolat in arietem, atque *ungues in arietis vellus ita implicat*, quod inde etiam *motu alarum*, se explicare non potest.

2. Hunc pastor cum ita implicitum videt, accurrens corvum comprehendit, atque *alarum pennas incisit*, pueris suis pro ludibrio dedit.

3. Verum enim cum quispiam corvum rogaret, quznam volucris esset, corvus ait, Prius quidem, *quoad animum*, aquila fui; nunc vero me corvum esse certe cognosco.

*Mor.* Fabula significat, quod qui *supra vires quippiam audet*, hoc solum efficit, quod in adversa sapius incidit, ac se vulgo ridiculum exhibet.

## 36. De Aquila, &amp; Scabrone.

1. **A**quila leporem persequabatur; lepus *consilii inops*, quem tempus obtulit, scabronem videns, ab eo auxilium imploravit; cui scabro pollicitus est tutelam ac custodiam suam.

2. Deinde cum aquilam propinquantem scabro conspicatur; eam precatur ne suum eripiat sibi servum.

3. Aquila, scabronis parvitatem contemnens, *coram eo leporem exedit*.

4. Verum scabro *sue injurie memor*, ubi aquila nidificaret, observat.

5. Ecce, aquila ova parit; scabro *alis elatus* ad aquilæ nidum volat, atque ova devolvens *humis deiecit*.

6. Aquila iacturam ovorum *maerore concita* evolat ad *Fovem* (est enim ales deo illi sacra) ac locum ad pariendum sibi tutum dari precatur.

7. Jupiter illi concedit, ut, cum tempus adest, ejus in sinu pariat ova.

8. Hoc scabro prævidens globum ex *stercore confecit*, atque sursum evolans, in *Fovis* sinum deiecit.

9. Jupiter volens ex *sinu* globum excutere, ova aquilæ simul excussit.

10. Extunc, aiunt, aquilam nunquam parere, quo tempore scabrones existunt.

*Mor.* Fabula significat, quod nullus porro contemnendus; quoniam *quis est, qui injuriam accipiat, qui cum tempus datur se ulcisci querat.*

## 37. De Philomela, &amp; Accipitre.

1. **P**hilomela, cum *alia percu sederet*, more suo sola canebat.

2. Eam accipiter cibum queritans cum intueretur, repente advolat, illamque rapit.

3. At philomela *quoniam se interemptum iri videt*, accipitrem precatur, ut se missam faciat, quoniam ad explendum ejus ventrem ipsa satis minime sit.

belly; but that it would be a gallant piece of work to turn him to the greater birds, to satisfy himself.

4. The hawk looking frowningly upon her, said, Truly I should be worse than a fool, if I should let go the meat which I have in my clutches, in hopes of a larger prey.

Mor. The tale signifieth, that they that forgo that which they have in their hands, in hope of greater matters, are too much void of wit and reason.

### 38. Of the Fox, and the He-Goat.

1. **A** Fox and an He-goat being thirsty went down into a Well; but when after their drinking the He-goat looked for a way out, the fox said gently to him,

2. Have a good heart, for I have well considered what may be for our safety.

3. For thou shalt stand bolt upright, and hold thy fore-feet and thy horns close to the wall, and I climbing over thy shoulders, and thy horns, after I shall be got out of the pit, will take thee by the hands, and draw thee hence from above.

4. The He-goat was very ready to serve him.

5. The Fox being glad of his own getting out, played upon the goat about the mouth of the Well.

6. But as the He-goat blamed him, that he had not kept covenant with him, the fox said wittily to him;

7. Goat, If thou hadst had so much wit, as thy beard hath hairs, thou wouldst not have gone down into the pit, before thou hadst consideratively seen a way out thence.

Mor. This fable sheweth, that men that are wise, will first consider the end of things, before they set themselves to do things.

### 39. Of the Fox, and the Lion.

1. **W**hen a Fox, that had never seen a Lion, met him by chance, he was so affrighted, that he was even ready to die.

2. When he saw him a second time, he was affrighted, but not so as at the first.

3. When he looked upon him the third time, he came nearer him, and ventured to talk with him face to face.

Mor. This fable sheweth, that use and custom makes the most terrible things familiar.

### 40. Of the Cat, and the Cock.

1. **W**hen a Cat had got a Cock, and sought an occasion why to eat him, he began to accuse him, that he was a turbulent creature, and one that would not let folks sleep by night, for his making a noise.

2. The cock excused himself, that he did it to pleasure them, forasmuch as he called them to do their work.

3. Again the Cat said, Thou art impious and wicked above measure, because thou continually dost against nature; for thou neither forbearst thy mother nor thy sister; but through incontinency dost carnally behave thyself towards them.

4. The Cock maintained that too, that he did it likewise for his dames profit; for by such like copulation, the hens lay eggs.

5. Then saith the Cat, Though thou hast many excuses, yet I do not intend to fast.

sed pro saturitate suâ ut ad majores aves se vertat, opus profecto fore.

4. Eam accipiter torve conspiciens ait; *Stultus equidem nimium essem, si, quem manibus teneo cibum, illum dimitto amplioris spe pastus.*

*Mor.* Fabula significat, quod qui omittunt id, quod manu tenent, rerum majorum spe, consilio inopes ac ratione nimium sunt.

38. De Vulpe, & Trago.

1. **V**ulpes & tragus sitientes in quendam puteum descenderunt; verum enim, post potum, cum egressum conspiceret hircus, vulpes ei comiter ait,

2. *Bono sis animo; nam quid saluti nostræ opus sit probè animadverti.*

3. Etenim rectus stabis, ac pedibus anterioribus, cornibusque muro adhaerens; tuas ego scapulas, cornuâque conscendens, cum egressa puteum fueris, te per manus comprehendens, hinc desuper traham.

4. *Huic caper promptè deservivit.*

5. Vulpes suo exultans egressu, circa os putei capro illudebat.

6. At dum caper illam incusat sibi pacta non servasse, ei faceret vulpecula inquit;

7. *Si ea, caper, sapientia præditus esses, quo pilorum ornatu istec tua barba referta est, non prius in puteum descendisses, quam egressum pensculatè vidisses.*

*Mor.* Fabula significat, quod homines consilio præditi, rerum fines primo inspicunt, quam dent operam rebus gerendis.

39. De Vulpe, & Leone.

1. **V**ulpes, quæ nunquam viderat leonem, cum illi fortè obviasset, ades pertimuit, ut mortem pene biberet.

2. Rursum illum cum aspexisset, pertimuit; sed minime ut primum.

3. Eum tertio cum intrueretur, Propè accedens, fuit aulâ coram differere.

*Mor.* Fabula significat, quod rerum terribilia usus & consuetudo domestica facit.

40. De Cato, & Gallo.

1. **C**atus cum gallum cepisset, atque causam quæreret, quæ eum comedere posset, illum criminari cœpit, quod esset animal turbulentum, qui noctu clamitando haud permetteret quiescere mortales.

2. Gallus se excusabat, quod id ageret ad eorum voluntatem cum ad opera faciendâ illos excitaret.

3. Rursum Catus ait, Impius es, ac supra modum scelestus, qui agis continuo contra naturam, cum nec à matre, nec à sororibus te abstineas; sed per incontinentiam cum illis re commisceas.

4. Gallus item defendebat; quod dominæ suæ questûs gratiâ id quoque ageret; enimverò ex hujusmodi coitu gallinæ pariunt ova.

5. Tunc inquit Catus, *Excusationibus licet abundes, ego tamen jejungere haud intendo.*

**Mor.** *This fable signifieth, that he that is naught by nature, when once he hath resolved to do amiss, doth not cease from his naughtiness, though he have no colour of excuse.*

#### 41. Of the Fox without a tail.

1. **A** Fox having his tail cut off, to get out of a trap, when for shame he thought it a death to live, devised to persuade other foxes by a wile, that under a pretence of a common benefit, they should every one cut off his own tail, and so lessen his disgrace.

2. When therefore the foxes were all met together, he persuadeth them to cut off their tails; maintaining, that their tails were not only a disgrace to foxes, but a heavy and foolish burden.

3. One of the foxes answered her wittily, *Ho sister, if the matter be good for your self only, it is not fair for you to counsel others also unto it.*

**Mor.** *This fable belongs to them, that, under a shew of charity, look at their own benefit in advising others.*

#### 42. Of the Fisherman, and the Smaris, a small fish.

1. **A** Fisherman, that cast his net into the sea, took a Smaris, a small fish in it, which being but little, because it was young, yet intreated the fisherman, he would spare its life, till he was a big one, and he might make more profit of it.

2. The fisherman answered it neatly, *Truly, I should be out of my wits, If I should let that go, in hopes of more gain, which is but very little profit to me.*

**Mor.** *The fable signifieth, that it would be a fond thing to let go certainties for uncertainties, though there may be great hopes in them.*

#### 43. Of the Fox, and the Bramble.

1. **A** fox got up upon a hedge, to avoid the danger which he saw near him, he took hold of a bramble, and prickt the hollow of his foot with the prickles.

2. And when he was sore wounded, he sighed, and said to the bramble, *When I fled to thee to help me, thou didst undo me worse.*

3. To whom the bramble said, *Thou wast mistaken, fox, which thoughtest to catch me with the like wiles wherewith thou hast used to catch others.*

**Mor.** *This tale sheweth, that it is a fond thing to desire help of them, whose nature it is to do mischief, rather than to do good to others.*

#### 44. Of the Fox, and the Crocodile.

1. **T**he Fox and the Crocodile strove about their nobility.

2. When the Crocodile alledged many things for himself, and vaunted himself beyond measure, touching the splendour of his Ancestors; the Fox smiling, said:

3. *Oh friend, although thou hadst never said this, it is clearly manifest by thy skin, that thou hadst been deprived of the splendour of thy ancestors, now these many years.*

**Mor.** *This fable signifieth, that the matter it self doth most of all confute lying persons.*

*Mor.* Fabula significat, quòd qui pravus existit naturâ, cum sevel delinquere animo proposuit, quamvis causæ desit prætextus, à pravitate tamen non desistit.

#### 41. De Vulpe sine caudâ.

1. **V**ulpes, ut è laqueo evaderet, abscissâ caudâ, cum è pudore vitam sibi mortem putaret, excogitavit alias dolo inducere vulpes, ut sub communis commodi specie, sibi singulæ caudam abscinderent, & sic suum dedecus levaret.

2. Itaque ad unum vulpibus congregatis suadet, ut caudam sibi abscindant, differens caudam non modò dedecori vulpibus esse, sed oneri gravi atque inepto.

3. E vulpibus una ei facietè respondit; Heus soror! Si res ista tibi soli conducit, hoc iidem aliis consulere haud æquum est.

*Mor.* Hæc fabula ad eos spectat, qui sub charitatis specie, suam commodum consulendo prospiciunt.

#### 42. De Piscatore, & Smaride pisciculo.

1. **P**iscator, qui mari rete tetendit, eo Smaridem cepit pisciculum; qui parva adhuc ætate, piscatorem orabat ut dum grandis esset, atque majorem quæstum ex eo assequi posset, ei vitam donaret.

2. Huic piscator lepidè respondit; Ego quidem mente carerem, si quod minimum mihi est lucrum, id dimitterem amplioris spe quæstus.

*Mor.* Fabula significat, quòd certa pro incertis, quamvis in eis magno esset spes, stultum esset dimittere.

#### 43. De Vulpe, & Rubo.

1. **V**ulpes cum septem quandam ascenderet, ut periculum vitaret, quod sibi imminere videbat, rubum manibus comprehendit, atque volans sentibus perfodit.

2. Et cum graviter saucia foret, gemens, inquit ad rubum; ut me juvares cum ad te confugerim, tu deterim me perdidisti.

3. Cui rubus; Errâsti, vulpes, ait, quæ pari dolo me capere putâsti, quo cætera capere consuevisti.

*Mor.* Fabula significat, quod stultum est implorare auxilium ab illis, quibus natura datum est obesse, potiùs quàm aliis prodesse.

#### 44. De Vulpe, & Crocodilo.

1. **V**ulpes & Crocodilus de nobilitate contendebant.

Cum Crocodilus multa pro se adduceret, & supra modum se jactans de splendore progenitorum suorum, vulpes ei subridens, ait;

3. Heus amice, etsi hoc tu quidem non dixeris, ex tuo corio clarè apparet, quòd multis jam annis tuorum splendore fuisti denudatus.

*Mor.* Fabula significat, quòd homines mendaces res ipsa potissimum refellit.



## 45. Of the Fox, and the Hunters.

1. **A** Fox running away from the Hunters, and being now weary with running along the way, by chance light on a woodman, whom he intreated to hide him in any place.

2. He shewed him his cottage.

3. The Fox going into it, hid himself in a corner.

4. The Hunters come, they ask the wood-man if he saw the Fox.

5. The wood-man indeed denied in words that he had seen him; but pointed at the place with his hand, where the fox lay hid.

6. But the Hunters having not at all understood the matter, went away presently.

7. The fox, as soon as ever he saw them gone, coming out of the cottage, went softly back again.

8. The wood-man blames the fox, because whereas he had saved him, he did not thank him at all.

9. Then the fox turning himself, said softly to him.

10. Ho friend; if the deeds of thy hands and thy behaviour, had been like thy words, I would have given thee deserved thanks.

Mor. This fable signifieth, That a naughty man, though he promise good things, yet he performeth things that are bad and wicked.

## 46. Of the Cocks, and the Partridge.

1. **W**hen one had a many cocks at home, he let a Partridge, which he had bought, feed amongst them.

2. But when the cocks molested her, and pecked her with their bills, the partridge was very sorry at the wrong done her, thinking, that because she was a stranger, and not of that kind, those injuries were offered her.

3. Afterwards, when the partridge saw the cocks fighting among themselves, she abandoned her sorrow, and said;

4. For the future, indeed I shall not be grieved, seeing I see such grievous fighting amongst themselves.

Mor. This Tale sheweth, that wise men take patiently the wrongs, that are most done them by those, that neither know how to forbear themselves, nor their own.

## 47. Of the Fox, and the Vizard.

1. **A** Fox being got into a Musician's house, as he earnestly gazed upon the things made ready in the house, he found an hobgoblins head artificially and industriously made; which he taking in his hands, said,

2. O what an head is this, without brains!

3. Mor. This fable sheweth, That all that are handsome in body, have not the same beauty of mind.

## 48. Of the Man, and the Wooden-god.

1. **A** Man having a wooden-god at home, intreated it, to give him some good thing, but the more he prayed it, the less his estate was at home.

45. *De Vulpe, & Venatoribus.*

1. **V**ulpes venatores effugiens, ac per viam currendo jam defessa, hominem casu reperit lignarium; quem rogat, ut se quoquo loco abscondat.

2. Ille tugurium ostendit.

3. Vulpes illud ingrediens, in angulo quodam se abscondit.

4. Adsumt venatores; lignarium, si vulpem viderit, rogant.

5. Lignarius verbis quidem se vidisse negat; manu verò, ubi vulpes latebat, locum ostendit.

6. Verùm enim venatores se haud percepta statim abeunt.

7. Vulpes, ut illos abiisse prospicit, tugurio egrediens, tacitè recedit.

8. Lignarius vulpem criminatur, quòd, cùm saluum fecerit, nihil sibi gratiarum agat.

9. Tunc vulpes se convertens, Illi tacite ait;

10. Heus amice, si manuum opera, ac mores verbo similes habuisses, meritas tibi persolverem gratias.

*Mor.* Fabula significat, quòd homo nequam, etsi bona pollicetur, mala tamen & improba præstat.

46. *De Gallis, & Perdice.*

1. **G**allos quamplures cùm quis domi haberet, quam emerat perdicem illis compascere permisit.

2. Sed cum galli illam infestarent, rostrisque percuterent, perdix ea injuria vehementer perdoluit; putans, quia advena, nec ex eo genere esset, eas sibi inferri injurias.

3. Gallos deinde cùm ad invicem certantes conspiceret perdix, amoris animi perturbatione, ait;

4. De cætero quidem haud tristabor, posteaquam inter eos odiosa certamina cerno.

*Mor.* Fabula significat, quòd homines sapientiâ præditi, moderato animo ferunt injurias ab illis vel maximè sibi illatas qui nec sibi, nec suis parcere sciunt.

47. *De Vulpe, & Larvâ.*

1. **V**ulpes Citharædi domum ingressa, dum, quæ domi parata sunt sagaciter explorat, larvæ caput reperit, arte indutriosâ compositum; quod manibus capiens, ait;

2. O quale sine cerebro caput!

*Mor.* Fabula significat, quod non omnes corpore decori, eandem animi habent pulchritudinem.

48. *De Homine, & Ligneo deo.*

1. **H**omo quidam deum ligneum domi habens, eum orabat ut boni quippiam sibi tribueret; sed quantò magis orabat, tanto magis domi angustior erat.

2. Demùm

2. *At the least, he being moved with anger, took the god by the legs, and knocked its head against the wall.*

3. *When its head then was struck off, a great deal of gold flew out, which the man gathering up, said;*

4. *Thou art too cross and perfidious, because, whilst I honoured thee, thou didst me no good; but now thou art stricken and beaten, thou hast done me an abundance of good.*

*Mor. This fable signifieth, that a naughty person, if ever he do good, he doth it, because he is forced to it.*

#### 49. Of the Dog that was invited to supper.

1. **A** *Man, when he had provided a dainty supper, invited a friend home; his dog also had the other mans dog to supper.*

2. *When he came into the house, and saw so much good cheer got ready, he said merrily with himself,*

3. *I shall surely so fill myself to day, that I shall not need to eat to morrow; and when he said this, he wagged his tail for fain.*

4. *But the Cook seeing him, took him softly by the tail, and after he had whirled him often about, threw him out at the window.*

5. *He being amazed, got up from the ground, and ran away crying. Other dogs met him, and asked how gallantly he had supped?*

6. *But he being ready to faint, said, I have so filled my self with drink and good cheer, that I saw not the way how I got out.*

*Mor. This Fable signifieth, that one ought not to be merry at those things, at which he is to be sorry.*

#### 50. Of the Eagle, and the Man.

1. **W** *hen a man had caught an Eagle, he pluck'd off the feathers of her wings, and put her to tarry amongst his pullein.*

2. *Afterwards, one having bought her, put feathers into her wings again.*

3. *Then the Eagle flew and caught a Hare, and carried it to her benefactor.*

4. *Which thing the Fox seeing, said to the man, Do not entertain this eagle on guest-wise as formerly, lest she offer to catch you, as well as she did the hare.*

5. *Then the man likewise pluck'd away the eagle's feathers.*

*Mor. This fable signifieth, that they that do us good turns are to be requited; but naughty persons are by all means to be avoided.*

#### 51. Of the Husbandman.

1. **A** *Man that was an Husbandman, when he saw that his life was near an end, and had a mind that his sons should be well skilled in ordering the ground, he called them, and said;*

2. *Sons, I am a dying, and all my goods are laid in my vineyard.*

3. *They, after their fathers decease, thinking to find a treasure in the vineyard, took spades, and harks, and mattocks, and quite digged up the vineyard, and found no treasure.*

4. *But the vineyard, after it was well digged, brought forth far more fruit than it was wont to do, and made them rich.*

2. Demùm ille, *concitum ira*, deum cruribus capit, & caput parieti percussit.

3. Excusso igitur capite, *multum auri exiit*, quod homo colligens, ait;

4. *Ferverfus nimium es* atque perfidus, qui dum in honore te habui, nihil equidem profuisti, percussus verò & verberatus *boni plurimum contulisti*.

*Mor.* Fabula significat, quòd homo nequam si quando prodest, id efficit *vi coactum*.

#### 49. De Canè ad cœnam vocatâ.

1. **V**ir quidam càm cœnam opiparam parasset amicum quendam domum vocavit, ejus quoque canis canem alterius ad cœnam invia vit.

2. Is domum ingressus, cum tantum dapivm videret apparatus, lætus secum ipse ait:

3. Hodie porò ita me explebo, quòd die crastino comedere non indigebo; hisque dictis, motu caude applaudit.

4. Coquus verò conspiciens, tacitum per caudam cepit; atque illum sepius rotans, per fenestram projicit.

5. Ille attonitus, humo assurgens, dum clamando aufugit cæteri canes ei occurrunt, atque rogant quam opipare cœnaverit?

6. At ille languens ait; Ità potu & dapivm me explevi, quòd quum exivim *verim viam non vidi*.

*Mor.* Fabula significat, quòd quibus rebus quis doliturus est, rebus illis lætari non debet.

#### 50. De Aquilâ, & Homine.

1. **A**quilam homo quidam càm cepisset, pennas alarum ei evulsis, inter gallinas morari dimisit.

2. Eam oèinde quidam mercatus, pennas alas denuo mutavit;

3. Tum aquila volans, leporem capit, fertque illum benefactori suo.

4. Quam rem conspiciens vulpes, homini ait; Noli hanc aquilam, uti prius, hospitio habere; ne cen leporem, te æque venetur.

5. Tum homo aquila item pennas evulsit.

*Mor.* Fabula significat, quòd bene facientes sunt quidem remunerandi; improbi vèrò omni studio vitandi.

#### 51. De Viro Agricola.

1. **H**omo quidam agriculator existens, cum finem vitæ sibi adesse cognosceret, cuperetque filios in agrorum cultu fieri peritos, eos vocavit atque inquit;

2. Filii, ego è vitâ decedo, bona mea in vineâ confita sunt omnia.

3. Illi post patris obitum, putantes in vineâ thesaurum rerum reperire, assumptis ligonibus, maris, ac bidentibus, vineam funditus effodivm, nullumque thesaurum inveniunt.

4. Veràm enim vinea càm probè effossa foret, longe plures solito fructus produxit, atque illos divites fecit.

Mor. *The fable signifieth, that daily labour yields a treasure.*

52. Of the Collier, and the Whitster.

1. **A** Collier intreated a Whitster, that he would dwell with him in a house that he had hired.

2. But the Whitster having had experience of the thing to be otherwise, said, That would not be good for me.

3. For what I should whiten, thou wouldst smut them all with the embers of thy coals.

Mor. *The fable signifieth, that things unlike in nature, cannot well stand together.*

53. Of the Fox that was hungry.

1. **A** Fox being very hungry, when he saw a piece of flesh and bread laid in a cottage, he went into the cottage, and ate so much, that he made his belly swell mightily.

2. And when by reason of the too much swelling of his belly, he could not get forth, he sighed as he swelled.

3. When another fox that was going by that way, heard his sighing, he came thither, and asked him what he sighed for; and after he understood the cause why he sighed, he said wittily:

4. Thou must tarry there, till thou beest made as lean as thou wast, when thou wentest in.

5. For so thou wilt easily get out.

Mor. *This fable signifieth, that nothing is so hard, but time can dissolve it.*

54. Of a Fisherman.

1. **A** Fisherman being not well skilled in fishing, took a pair of pipes and a net, and came to the sea-shore, and stood upon a rock, and began first to pipe, supposing he could easily catch fish by piping.

2. But when he could do no good with piping, he laid his pipes aside, and cast his net into the sea, and caught a great many fish.

3. But when he drew the fish out of his net, and saw them dancing, he said wittily;

4. O naughty living creatures! whilst I piped ye would not dance, and now because I give over piping, ye do nothing but dance.

Mor. *This fable signifieth, that all things are well done, which are done in their season.*

55. Of the Fishermen.

1. **W**hen some Fishermen, that had gone to fishing, and were weary with fishing long, and spent also with hunger and grief, because they had taken nothing, resolved to go their way; behold, a fish, that fled from another that pursued it, leapt into the boat.

2. The fishermen being very glad, caught hold of it; and, when they came again into the city, they sold it at a great rate.

Mor. *The fable signifieth, that fortune often affords that, which skill cannot do.*

*Mor.* Fabula significat, quòd labor assiduum thesaurum parit.

## 52. De Carbonario, &amp; Lotore.

1. **C**arbonarius lotorem quendam rogavit, ut quam pretio conduxerat domum secum pariter cohabitaret.

2. At lotor rem aliam expertus, ait, Id conducibile haud mihi esset.

3. Nam quæ albisficerem, ea omnia carbonum favillis ipse maculares.

*Mor.* Fabula significat, quòd res naturâ dissimiles stare simul commodè non possunt.

## 53. De Vulpe esuriente.

1. **V**ulpes ingenti fame concita, cum quodam in tugurio carnis frustum ac panem repolita perspicéret, tugurium intravit, atque tantum comedit, quoad ingentem tumorem ventrem distendit.

2. Et cum nimia ventris tumefactione inde egredi nequiret, tumens gemebar.

3. Ejus gemitum vulpes alia, transiens illac, cum audiret, illuc accedit, rogátque, quidnam gerneret; deinde causam gemitus edolita, lepidè ait;

4. Istic manendum est, usque dum cò tenuis efficiaris, quanta eras, cum intrásti.

5. Nam eo pacto facilè egredieris.

*Mor.* Fabula significat, quòd nihil est tam durum, quod tempus non dissolvat.

## 54. De Piscatore quodam.

1. **P**iscator quidam piscandi inexpertus, tibiis ac reti assumptis, juxta maris litus accedit, atque saxo quodam superexistens, imprimis tubicinare capit; putans cantu se pisces facile esse capturum.

2. Verum cantu quum nullum consequeretur effectum, depositis tibiis, rete in mare dimittit, ac pisces cepit perplures.

3. Sed cum ex reti pisces extraheret, atque eos saltantes perspicéret, non insulse ait:

4. O improba animalia! dum ad tibiam cecini, saltare nolulistis; nunc, quia canere cesso, saltus datis assiduos.

*Mor.* Fabula significat, quòd omnia probè fiunt, quæ fiunt tempore suo.

## 55. De Piscatoribus quibusdam.

1. **P**iscatores piscatum profecti diuque piscando defessi, fame præterea, & mœrore, quòd nihil cepissent confecti; cum abire decernuat, ecce, piscis quidam, alium fugiens se insequentem, in naviculam saltat.

2. Illum piscatores lati admodum comprehendunt, ac in urbem reversi grandi pretio vendunt.

*Mor.* Fabula significat, quòd frequentius fortuna id exhibet, quod ars efficere non potest.

## 56. Of the Fox, and the Libbard.

1. **T**He Fox and the Libbard contended about their fairnes: when the libbard thought the sundry spots of his body an ornament to himself, the fox said mildly:

2. I indeed am to be judged far the fairer, which have not my body but my mind marked with several marks.

Mor. The fable signifieth, that the beauty of the mind is better, than all the decking of the body.

## 57. Of the Fishermen.

1. **S**ome Fishermen dragg'd a net in the sea, which when they felt to be heavy, they skipt for joy, supposing that they had many fish intangled in the net.

2. But when, as they drew the net to the land, they saw few fish, and a great stone to be in the net, they were very sad.

3. One of them that was antient, said wittily to his fellows, Set your hearts at ease; for, sorrow is the sister of mirth.

4. For one ought to foresee changes that are like to fall, and that he may bear them the more easily, to perswade himself that they will come to pass.

Mor. This fable signifieth, that he that remembreth man's condition, is not daunted in adversity.

## 58. Of the Frogs, that requested a King.

1. **T**He frogs being grieved, that they had no King, sent petitioners to beseech Jupiter, that he would bestow a King upon them.

2. Jupiter knowing their simplicity, threw a log down into the midst of the pool.

3. Which when it fell into the pool, the sound of it affrighted the frogs exceedingly.

4. Who when they perceived it to be a log, sent again to beseech Jupiter that he would give them a live King, and not a dead one.

5. Jupiter being moved with their fond requests, gave them a water-serpent to be their King.

6. When he devoured the frogs day by day, the frogs besought Jupiter a third time, to take away the cruel and fierce King from them.

7. Then Jupiter said, Take ye that King for always, whom ye have gotten with so many petitions.

Mor. This fable signifieth, that we oftentimes wish for those things, which we are sorry afterwards to have obtained.

## 59. Of the she-Cat changed into a Woman.

1. **A** She Cat being fallen in love with a handsom young man, besought Venus, to change her into a woman.

2. Venus pitying her, changed her into Woman's shape; whom, because she was very pretty, her sweet-heart quickly had to his house.

3. But as they sat together in the chamber, Venus being desirous to try whether she had changed her manners, as well as her face, put a mouse in between them, which as soon as she saw, having forgotten her shape and her love, ran after the mouse to catch it.

## 56. De Vulpe, &amp; Pardo.

1. **V**ulpes cum pardo de pulchritudine contendebat ; cum varias corporis notas pardus sibi duceret decori, vulpes ei comiter ait :

2. Ego quidem longè formosior sum judicanda, quæ non corpus sed animum *variis notis habeo notatum.*

*Mor.* Fabula significat, quòd decor mentis est potior omni corporis ornatu.

## 57. De Piscatoribus quibusdam.

1. **P**iscatores quidam mari rete trahabant ; quòd cum grave esse sentirent, lætitiâ gestunt, putantes multos pisces habere irretitos.

2. Sed ut rete in terram traxerunt, pisces quidem paucos, saxum verò ingens reti inesse cum perspiciunt, longè tristantur.

3. Quidam ex illis natu jam grandis, non inurbane sociis inquit : Animis estote quietis : quippe lætitiæ soror est tristitia.

4. Oportet enim casus prospicere futuros, illòsque ut lenius quis ferat, persuadere sibi esse eventuros.

*Mor.* Fabula significat, quòd qui reminiscitur sortis humanæ, in adversis minimè frangitur.

## 58. De Ranis, Regem petentibus.

1. **R**anæ, incedentes quòd sine rege forent, Jovi supplicatùm oratores mittunt, ut regem sibi daret.

2. Jupiter earum simplicitatem cognoscens, lignum in stagni medium dimisit.

3. Quod cum in stagnum cecidit, ejus sonus supra modum terruit ranas.

4. Quæ, cum lignum esse senserunt, rursus Jovi supplicatùm mittunt, ut regem vivum, haud mortuum, sibi dederet.

5. Jupiter stultis earum precibus motus, hydruum illis dedit in regem.

6. Is in diem cum ranas devoraret, tertio Jovem ranæ precantur, ut regem sævum atque immanem ab-eis amoveret.

7. Tunc Jupiter inquit, Quem tot precibus regem exorastis, eum vobis perpetuum habetote.

*Mor.* Fabula significat, quòd sæpe ea precamur, quæ impetrasse postea nos pœnitet.

## 59. De Catâ in feminam mutatâ.

1. **C**atâ quadam, speciosi cujusdam adolescentis amore capta, Venerem oravit, ut eam in hominem mutaret.

2. Venus illius miserta, in formam hominis mutavit eam ; quam cum longè speciosa esset, amator domum subito abduxit.

3. Sed cum in cubiculo simul federent, Venus experiri cupiens si mutatâ facie mutasset & mores, in medium constituit murem ; quem cum illa prospexit, oblita formæ, & amoris sui, murem, ut caperet, persecuta est.



4. At which thing *Venus* being vexed, turned her again into the former shape of a cat.

Mor. This fable signifieth, that a naughty person, though he change his vizard, doth nevertheless retain the same manners.

#### 60. Of an old Man that wished for Death.

1. **A**N old man carrying a bundle of sticks out of a wood, upon his shoulders, after he was weary with the long way, laid his bundle upon the ground, and wished for death.

2. Lo, death comes, and asks him the reason, why he called him.

3. Then quoth the old man, That thou mightest lay this bundle of sticks upon my shoulders.

Mor. This fable signifieth, that whosoever is desirous of life, though it be subject to a thousand dangers, yet doth always avoid death.

#### 61. Of the Woman, and the Physician.

1. **A**N old woman being troubled with an inflammation in her eyes, sent for a Physician to cure her, promising to give him a good fee, if she should be cured of that disease; but if she were not freed of it, she agreed that she should owe him nothing.

2. But the Physician, as often as he went to cure her, did so often carry something out of her house by stealth.

3. The woman therefore, after her sore eyes were cured, when she saw none of her goods in her house, denied to pay the Doctor demanding the fee which he had agreed for.

4. Wherefore when she was sued, she denied not the bargain; but that she was cured of her sore eyes, she denies that stoutly.

5. Saying, When I was blind, I saw my house furnished with store of household-goods; but now that I see, as the Doctor saith, I perceive nothing to be at my house.

Mor. This fable sheweth, that men that are given to covetousness, do oftentimes contradict themselves.

#### 62. Of the Husbandman, and the Dogs.

1. **A**N Husbandman settled himself at his country-house, in the depth of winter.

2. But when his provision failed him, he began to eat first his goats and sheep.

3. But when the winter grew sharper every day more than other, he did not spare his oxen too.

4. Which notable act, when the dogs observed, talked one to another;

5. Why stand we here (say they?) why do we not avoid death that is ready to seize on us?

6. Can we think that he will spare our lives, that for food-sake, slaughtered his oxen?

Mor. This fable signifieth, that we ought to avoid them, that behave themselves cruel towards their dearest friends.

4. *Qua super re Venus indignata, denuò eam in priorem catæ formam mutavit.*

*Mor.* Fabula significat, quòd homo nequam, licet personam mutet, mores tamen retinet eòdem.

### 60. De Sene, mortem vocante.

1. **S**enex quidam lignorum fascem super humeros ex nemore portans, cum longa via defessus esset, fasce humi deposito, Mortem vocavit.
2. Ecce, Mors advenit, causamque quamobrem se vocaverit, rogat.
3. Tunc senex, Ut hunc lignorum fascem super humeros mihi imponeres, ait.

*Mor.* Fabula significat, quòd quisquis vite cupidior est; licet mille subijciatur periculis, mortem tamen semper devitat.

### 61. De Muliere, & Medico.

1. **M**ulier anus cum ophthalmiam pateretur, medicum ad se curandum accersit, certum pretium illi dare promittens, si eo morbo curaretur: si verò non liberaretur, nihil ei debere passa est.
2. Medicus verò quoties illam ibat curatum, toties quippiam è domo clam exportabat.
3. Mulier igitur, ophthalmiâ curatâ, cum nihil suarum rerum domi esse perspiceret, medico mercedem passam petenti, solvere denegat.
4. Quare vocata in iudicium passum quidem non denegat, sed se curatam ophthalmiâ esse, id verò pernegat.
5. Añens, cum cæca eram, domum multa supellestite repletam videbam; nunc, cum video, ut medicus ait, nihil rerum domi esse perspicio.

*Mor.* Fabula significat, quòd homines avaritiæ dediti, sibimet sapius contradicunt.

### 62. De Agricola, & Canibus.

1. **A**gricola quidam magnitudine hyemis in suburbanis se locavit.
2. Sed cum alimonia sibi deficeret, capris & ovibus primum vesci cœpit.
3. Cum verò in diem magis sevirer hyems, bobus quoque nec pepercit.
4. Quod facinus cum animadverterent canes, invicem verba faciunt.
5. Quid hic flamm? (inquiunt) Cur mortem nobis incumbentem non fugimus?
6. Putemúsne eum nobis parcere vitam, qui alimonie gratiâ boves jugulavit?

*Mor.* Fabula significat, quòd eos fugere debemus, qui in charissimos crudeliter se gerunt.

## 63. Of the Husbandman, and his Sons.

1. **A** Husbandman had a great many Sons, that were alwaies at jars one with another, and that never regarded what he said to them.

2. When once they all sat together at home, their father commanded, that a bundle of sticks should be brought afore them; and he began to exhort his sons to break the whole bundle.

3. When therefore they were not able with all their strength to break the bundle, their father bad them, that they should loose the bundle, and break the twigs one by one.

4. When every one easily did this, then the father after silence made, said;

5. My dear children, if ever you be all in one mind, your enemies shall not be able to vanquish you; but if ye shall entertain jars amongst your selves, any one that hath a mind, will easily undo you.

Mor. The fable signifieth, that, union is stronger than siding, which is weak.

## 64. Of the Woman, and the Hen.

1. **A** Widow woman had a hen, which laid an egg every day.

2. The woman thought after the fashion of the world, (which the desire of having ever eggeth on) that the hen would lay twice a day, if she would use to give her more spelt-wheat.

3. But the hen, being made fatter with more feeding, gave over laying that one egg.

4. So the woman, from that time that she sought more after profit, lost it, out of a blind desire to enhance it.

Mor. The fable signifieth, that sometimes present profit is lost, by a desire of more things.

## 65. Of the Man that was bitten by a Dog.

1. **A** Man, when a dog had bitten him, earnestly enquired for one that could cure him.

2. One that met him, and was asked concerning a Doctor, said; Friend, if you would be made whole, you need no Doctor.

3. For if the dog that bit you; do but lick the blood from the wound, there is nothing in the world better than that cure.

4. The other laughing at him, saith very wittily. If I shall use such a remedy as this, I shall be bitten by the dogs every day more and more.

Mor. This fable signifieth, that bad men use to requite ill turns for good turns, and mischiefs for benefits.

## 66. Of the two Friends, and the she-Bear.

1. **A** two Friends travelled into the country, a she-Bear met them: which when she was espied, the one of them being affrighted, got presently into a tree, to save himself; the other, because he made a question how he might be able to withstand the bears strength, lay as if he had been dead, flat upon the ground, holding his blowing and breathing.

2. Seeing he drew breath neither at the mouth nor at the nose, the bear supposed him to be dead, went away.

63. De Agricola, & Filiis.

1. **A**gricola quidam quamplures habuit filios, *continua seditione discordes, ac ejus admonitiones perpetuo negligentes.*

2. Cum fortè una domi omnes sederent, jussit pater *virgarum fascem* coràm deportari, atque natos capite hortari, ut integrum fascem disrumperent.

3. Cum igitur fascem cum totis viribus frangere non possent, genitor præcepit, ut soluto fasce *singulatim frangerent virgas.*

4. Cum quisque facile hoc perficeret, tunc factò silentio pater aiebat;

5. Si quando animis idem senseritis, nati mihi charissimi, nec ab inimicis superari poteritis; sed si inter vos seditiones servabitis, qui volet, is facile vos perdet.

*Mor.* Fabula significat, quòd fortior est unio, quam seditio, quæ est imbecillitas.

64. De Muliere, & Gallinâ.

1. **V**idua quædam Mulier gallinam habuit, quæ die quolibet pariebat ovum.

2. Putavit mulier more ingenii humani (quòd sitis habendi semper sollicita) gallinam illam die bis parituram, si plus stultæ tradere soleat.

3. At gallina pluri alimoniam pinguior facta, id unum desiit parere ovum.

4. Sic mulier, ex quo magis luctum quaeribat, id cæca augendi cupiditate amisit.

*Mor.* Fabula significat, quòd plurium cupiditate rerum præsens quandoque deperditur quæstus.

65. De Homine à Cane morso.

1. **H**omo quidam, cum eum canis momordisset, summo cum studio sciscitabatur, à quo sanari posset.

2. Quidam, illi obviam factus, atque de medico rogatus, ait; Si vis (amicè) fieri sanus, non est tibi opus medico.

3. Nam si canis, qui te momordit, à vulnere linguâ sanguinem tergit, ista cura nihil potius reperiri potest.

4. Alter attridens, venustissimè, inquit; Si hujusmodi utar remedio, in diem magis ac magis à canibus mordebtor.

*Mor.* Fabula significat, quòd ab hominibus nequam, incommoda pro commodis, & mala pro beneficiis retribui solent.

66. De duobus Amicis, & Ursa.

1. **A**micis duo dum rus viarent, ursa eis obviam occurrit; quâ prospectâ alter eorum territus, ut se salvaret, continuo arborem ascendit; alter, cum ursæ viribus se posse obistere dubitaret, uti mortuus humi jacuit resupinus retinens flatum atque anhelum.

2. Cum nec ore, nec naso respiraret, ursa eum exanimatum existimans, abiit.

3. *For they say, that bears do altogether refrain from a dead body.*

4. *Afterwards the other man coming out of the tree, asked his fellow, what the bear said to him in his ear.*

5. *He answered in a jesting speech, I was advised by the bear, that I should travel no more with such like friends as you are.*

*Mor.* The fable signifieth, That their friendship is not to be regarded, that when need requireth, deny help to their friends.

### 67. Of the two Enemies.

1. **T**wo men that were at deadly enmity betwixt themselves, sailed in one vessel.

2. *And because one of them could not endure to stand in the same place with the other, one sat at the head, and the other at the Stern.*

3. *Now when a storm was risen, and the ship was in danger, he that sat at the head asked the Pilot of the ship, what part of the ship would be first sunk; and when the Pilot told him, The stern; he said:*

4. *It will not now trouble me to die, if I but see my enemy die before me.*

*Mor.* The fable signifieth, That an enemy often chooseth to undo himself, so he may but undo his enemy.

### 68. Of the Cane, and the Olive-tree.

1. **T**he Cane and the Olive-tree strove one with the other, whether was the stronger, the harder, and the more able to resist.

2. *The Olive-tree upbraided the reed with its meanness, because it quickly yielded to the winds.*

3. *The Reed scarce gave one word again to this saying.*

4. *A little while after, the wind blowing with a vehement whirl-blast, pluck'd up the Olive-tree by the roots, that withstood it with all its strength.*

5. *But the reed bowing it self at the blasts, was easily preserved.*

### 69. Of the Heifer, and the Ox.

1. **A**N Heifer, when she saw an Ox plowing, scorned him in comparison of her self, which did nothing.

2. *But when the day of sacrificing came, the Ox was let alone; but the Heifer was kept to be sacrificed.*

3. *Which thing when the ox saw, he smiled, and said, Ho heifer, thou therefore tookest no pains, that thou mightest be sacrificed.*

*Mor.* This fable signifieth, that all kind of dangers hang over their heads, that are idle and do nothing.

### 70. Of the Boy, and Fortune.

1. **W**hen a Boy slept by a Well, Fortune came thither, and raised him up, saying:

2. *Arise, and get thee hence quickly, because, if thou shouldest fall into Well, all men would blame, not thy want of wit, but me Fortune.*

3. Dicunt enim à *clavere ursus omnino abstinere.*
  4. Alter deinde ex arbore descendens, quid in aurem illi dic ret urſa, socium rogavit.
  5. Ille urbano sermone respondit: Admonitus sum ab ursâ, ut cum huiusmodi amicis non proficiscar amplius.
- Mor.* Fabula significat, quod eorum amicitia colenda non est, qui dum est opus, amicis subsidia denegant.

67. De duobus Inimicis.

1. **D**uo quidam, gladiatorio animo inter se inimicitias habentes, una navi navigabant.
  2. Et cum alter eodem in loco stare cum altero non pateretur, unus in puppi, alter in proa consedit.
  3. Ortâ autem tempestate, quum navis periclitaretur, qui in proa sedebat rogat navis gubernatorem, quæ pars navis submergi prius deberet; & cum gubernator Puppim dixisset; ait ille:
  4. Mors mihi modo molesta minime est, si inimicum meum prius mori perspicio.
- Mor.* Fabula significat, quod inimicus, ut inimicum perdat, se ipsum sepius eligit.

68. De Canna, & Oliva.

1. **Q**uam esset fortior, durior, & magis resistens, canna & oliva invicem contendebant.
2. Oliva calamo humilitatem objiciebat, eò quod ventis faciliè cederet.
3. Huic dicto unum arundo haud reddidit verbum.
4. Paulò post, turbine vehementi aspirans ventus radicem evulsit olivam, totis viribus sibi obſistentem.
5. At canna flatibus se inclinans, salutem faciliè est assequuta.

69. De Vitulâ, & Bove.

1. **V**itula cum bovem arantem perspiceret, illum præ se, quæ nihil agebat contempſit.
  2. Sed cum immolationis affuit dies, bos quidem missus; vitula verò, ut immolaretur, retenta est.
  3. Quam rem bos cum conspiciatur, subridens ait; Heus vitula! ideo non laborabas, ut immolareris.
- Mor.* Fabula significat, quod oſiosis & nihil agentibus pericula quæque imminant.

70. De Puero, & Fortunâ.

1. **C**um Puer quidam juxta puteum dormiret, Fortuna illuc accedens, illum excitavit, inquires:
2. Surge, & hinc ocus abi; quippe in puteum si caderes, non tuam inscientiam, sed me Fortunam omnes accuarent.

## 71. Of the Mice, and the Cat.

1. **A** Cat perceiving, that there were many mice in a certain house, went thither, and catching sometimes one, and sometimes another, she killed a great many and ate them.

2. But when the mice saw they were wasted every day, being got all together, they said with themselves :

3. For the future, we must not go down below, if we would not be all destroyed, but we must tarry here above, whither the Cat cannot come.

4. But the Cat, when she understood the mice's plot, counterfeiting her self to be dead, hang'd herself by the hinder feet about a post, which was fastened to the wall.

5. One of the mice peeping down from above, as soon as it knew it was the Cat, said not unwittily :

6. Ho friend, if I knew for certain that thou wert the Cat, I would not come down.

Mor. The fable signifieth, that a discreet man, if he be once deceived, doth no more trust glossing and dissembling men.

## 72. Of the Ape, and the Fox.

1. **A**N Ape danced so neatly at a meeting of the brut beasts, that he was presently made King, by the content of almost all.

2. But the Fox envying him, as he led the ape thither, where he had seen flesh laid in a trap in a ditch, he said to him,

3. In this place a treasure is hid, which by the Law, belongeth to Kings?

4. Wherefore seeing it is thine by Law, do thou thy self take it.

5. The Ape coming hastily thither, by the fox's perswasion, as soon as he perceived himself caught in the trap, blamed the fox roundly, which had beguiled him.

6. The fox said to him prettily, O thou fool, who thoughest, when fortune had advanced thee, that thou wert worthy to rule over others.

Mor. The fable signifieth, that he that rashly sets upon any thing, doth rashly fall into trouble, and is laughed to scorn by every body.

## 73. Of the Hart, and the Lion.

1. **W**hen the Hart was very thirsty, he went to a spring ; and as he drank, effying his shadow in the water, he was very glad at the greatness of his horns, and their knaggedness ; and afterwards looking at his feet and his legs, he was too too sad.

2. Whilst he pondered on these things, behold a Lion appeareth, and pursueth the Hart.

3. But the Hart running away, did far outstrip the Lion through the plain fields.

4. For they say the strength of stags consists in their feet, and the strength of a lion stands in his courage.

5. As long therefore as the lion pursued the Hart through the plain grounds, he could not overtake him.

6. But it fell out by chance, that the hart entred into a wood, where when he could not run away, his horns being entangled amongst the boughs, when being caught by the lion, he sa he was like to die ;

## 71. De Muribus, &amp; Cato.

1. **D**Omo quāpiam quòd perplures forent mures, catus præsentiens, illuc accessit; atque nunc unum, nunc alium capiens, complures interimendo comedit.

2. Verùm mures cūm se in diem consumi perspicerent, ad unum coacti inquirunt secum;

3. De cætero inferim non esse descendendum si nolumus perditum iri omnes, sed hic superius manendum, quo catus ascendere non potest.

4. At catus, consilio murum percepto, simulans se mortuum esse, posterioribus pedibus se ad palum suspendit, qui fixus parieti erat.

5. E muribus quispiam deorsum acute perspiciciens, ut catum esse cognovit, baud infacite ait;

6. Heus amice, si te selem esse certò scirem, deorsum minimè descenderem.

*Mor.* Fabula significat, quòd vir prudens, semel si fallitur, sibi & simulatis hominibus non ampliùs fidit.

## 72. De Simiâ, &amp; Vulpe.

1. **A**Pud brutorum animalium concilium, simia ità appositè saltavit, quòd omnium fere consensu rex statim fuit creatus.

2. At vulpes invidens ei, ubi viderat carnes laqueo in foveâ sitas, illuc simiam ut duxit, inquit ad eam;

3. Hic, thesaurus absconditus est, qui ex lege spectat ad reges.

4. Quare cūm tuus ex lege sit, tute ipse capias illam.

5. Simia vulpis suasu illuc temerè accedens, ut se captum laqueo sensit, vulpem acriter accusat, quæ dolo se deceperat.

6. Ei vulpes baud illepide ait; Heus stulta, quæ, cūm fortuna te extulisset, dominari cæteris jam te putabas dignam.

*Mor.* Fabula significat, quòd qui temere quippiam aggreditur, temere in adversa incidit, ac vulgo ridiculus est.

## 73. De Cervo, &amp; Leone.

1. **C**ervus vehemènti siti cūm vexaretur, ad fontem proficiscitur: dumque potat, suam in aquâ prospiciens umbram, valdè lætatus est magnitudine cornuum, ac ramositatē; deinde pedes, & crura perspiciciens, nimium tristis est.

2. Hæc dum animo vertit, ecce leo apparet, ac cervum persequitur.

3. At cervus fugam arripiens, leonem per campos longe amebat.

4. Dicunt enim cervorum vires consistere in pedibus, ac leonis in animo stare robur.

5. Quousque igitur leo per campos sequutus est cervum, eum assequi non potuit.

6. Casu verò contigit cervum nemus intrare, ubi cornib; ad ramos impleti, cūm fugere non posset, à leone captus, quum se moriturum videret;

7. Hæc



7. *Who is me, poor wretch, quoth he, who, having joyed in my horns, am undone by my very horns.*

Mor. *The fable signifieth, that those things often do us hurt, which we think are likely to do us good.*

#### 74. Of the Husbandman, and the Stork.

1. **A** Husbandman set sprouts in his ground, to catch the Cranes and Geese, which continually fed on his sown corn.

2. But together with them he catch'd a Stork, which being held by the leg, intreated the husbandman, that he would loose her and let her go, forasmuch as she was not a Crane, nor a Goose to see to, but a Stork, the most dutiful of birds, which always obeyeth her parents, and never forsakes them in their old age.

3. But, the husbandman smiling, saith, Those things that thou sayest, are not unknown to me.

4. For I perceive well enough who thou art.

5. But seeing thou art caught with these, thou must also die with these.

Mor. *The fable signifieth, that he that is taken in any fault with naughty people, is punished as well as they.*

#### 75. Of the Lamb, and the Wolf.

1. **A** Lamb being in a house that was well shut, when he saw the wolf coming to him, mis-called him, and reviled him.

2. But the wolf said unto him, Not thou, but the place, that is inaccessible, revileth me.

Mor. *The fable signifieth, that place and time often make cowards bold.*

#### 76. Of Jupiter, and the Crow.

1. **J**upiter being desirous to make a King over the flying creatures, appointed a day of meeting for the birds, that he that was the fairest might be set King over them.

2. Which thing the Crow perceiving aforehand, and being privy to his own ugliness, having gathered others feathers from here and there, he trickt himself up, and made himself the finest of them all.

3. The day appointed comes, the birds come to the meeting.

4. When Jupiter had a mind to make the crow king over the birds, for his fineness, the birds took it ill, and every one pluck'd her own feathers from the crow.

5. But the crow being bereft of others feathers, remained a crow at the last, as she was before.

Mor. *The fable signifieth, that he that dependeth on other mens things, when they are lost, it will clearly appear to every body what he is.*

#### 77. Of a Trumpeter.

1. **A** Trumpeter alarmed the army to fight by the sound of his trumpet.

2. Being afterwards taken by the enemies by an ambush, he cried out with a lamentable voice:

3. Do not ye kill me, to no purpose and in vain.

4. Truly I do not fight, nor have I anything but this trumpet.

7. Heu me miserum, inquit, qui cornibus gavisus, ipsis cornibus perco.

*Mor.* Fabula significat, quòd *que* putamus nobis profutura, ea nobis sapius obfunt.

74. De Agricolâ, & Pelargo.

1. **A**gricola laqueos in agro tetendit, ut grues & anseres venaretur, qui fata sua continuo depascebant.

2. At simul cum illis venatus est pelargum: qui pede tentus rogat agricolam ut eam solvat, missumque faciat, cum non sit grus, nec specie anser, sed pelargus, avium piissimus, qui parentibus semper deserviat, nec illos in senectâ deseret unquam.

3. At agricola subridens ait, *Que* dicis haud me fugiunt.

4. Nam qui sis probe teneo.

5. Sed cum his simul captus cum sis, cum his quoque simul moriendum.

*Mor.* Fabula significat, quòd qui cum improbis quopiam deprenditur crimine, pari pena plectitur cum illis.

75. De Agno, & Lupo.

1. **A**gnus in domo bene clausa existens, cum lupum ad se venientem perspicit, illum convitiis, & maledictis persequitur.

2. At lupo inquit ei, Non tu, sed locus inaccessibleis mihi convicia dicit.

*Mor.* Fabula significat, quòd locus & tempus faciunt timidos persæpe audaces.

76. De Jove, & Corvo.

1. **J**upiter volatilibus regem creare volens, diem consilii avibus indicit, ut, qui speciosior esset, rex illis constitueretur.

2. Quam rem præsentens corvus, ac suæ deformitatis conscius, pennas aliorum hinc inde collectis, se decoravit, ac speciosissimum omnium se reddidit.

3. Adest dies præfinitus, veniunt ad concilium aves.

4. Jupiter corvum, ob pulchritudinem, quam regem avibus creare vellet, id aves indignè ferentes, quæque suas à corvo extrahunt pennas.

5. At corvus alienis pennis quum esset exuius, corum, ut erat, demum remansit.

*Mor.* Fabula significat, quòd qui de rebus pendet alienis, illis amissis, quisnam ille sit cuique liquido patet.

77. De Tubicina quodam.

1. **T**ubicen quidam, tubæ sonitu, pugnatum ciebat exercitum.

2. Ab hostibus deinde per insidias capitus, miseranda voce clamabat.

3. Ne abs re ac frustra occidere me velitis.

4. Ego quidem non fugo, hæc præter tubam quippiam aliud possideo.

5. They that led him away bound prisoner, spake thus to him again on the other side :

For this very thing thou art to be thought more worthy death; because thou refuselt to fight hand to hand with the enemy, and settelt on others to fight by the sound of thy trumpet.

Mor. The fable significeth, that they are more smartly to be punished, who, though they do not wrong themselves, yet set on others to do wrong.

### 78. Of the Smith, and the Dog.

1. **A** Smith had a dog, which always slept whilst he himself struck the iron; but when he went to meat, the dog presently got up, and ate what was thrown down under the table, were it bone, or other such things, without any more ado.

2. Which thing the Smith minding, he said to the dog :

3. Alas poor man, I know not what I should do; for whilst I strike the iron, thou continually sleepest and liest idle : Again, when I begin to eat, thou presently risest, and fawnest upon me.

Mor. This Fable significeth, that slothful and drowsie persons, that live upon other folks labours, are severely to be punished.

### 79. Of a Mule.

1. **A** Mule being fed fat with too much barley, grew wanton, because she was too fat, and said with herself,

2. A horse was my sire, which was a very good courser; and I am like him in all things.

3. A little after it fell out, that the Mule was to run full speed; but when she tired in the race, she said;

4. Wo is me, poor wretch, who thought I had been a horses daughter; but now I remember, that an Ass was my sire.

Mor. The fable significeth, that fools forget themselves in prosperity; but in adversity, they oftentimes see their own errors.

### 80. Of the Tunie, and the Dolphin.

1. **A** Tunie, when a Dolphin pursued it, fetching a great leap with a noise, was tossed by a great wave upon an Island; and the Dolphin too was carried by the same wave upon the same rock, whilst it thought to catch the tunie.

2. The tunie turning her self, when she saw the Dolphin gasping, said with her self:

3. It doth not much trouble me to die, seeing I see the causer of my death, to die with me.

Mor. The fable significeth, that any one beareth adversity more lightly, when he seeth the causers of his adversity to be troubled with the like.

### 81. Of a Physician.

1. **A** Physician, when a sick man chanced to die, whom he had in cure, said to them that carried the corps to be buried,

2. If that man had kept himself from wine, and made use of clysters, he would not have died.

5. Qui eum *vinum* ducebant, hujusmodi *verba* contra reddiderunt.

6. Hanc ob rem morte dignior es judicandus, quod, cum hostibus *manum* conferre devitas, *alios* sonitu tubæ ad pugnam hortaris.

*Mor.* Fabula significat, quod graviore *pœna* sunt judicandi, qui, cum ipsi injuriam non agunt, *alios* ad injuriam agendum impellant.

### 78. De Fabro, & Cane.

1. **F**aber quidam canem habebat qui dum ipse *ferrum* cuderet, continuo dormiebat; quum verò manducabat, canis statim surgebat, & *quæ sub mensa* erant *dejecta*, ceu *ossa*, & *alia* hujusmodi, sine mora *corcodebat*.

2. Quam rem animadvertens faber, ait ad canem:

3. Heus miser, *quid faciam* nescio, qui dum *ferrum* cudo, continuo dormis, & *segnitie* teneris; rursus quum *dentes* moveo, statim surgis, & *causam* mihi applaudis.

*Mor.* Fabula significat, quod *seccordes* & *somnolenti*, qui ex *aliorum* vivunt *laboribus*, *gravi mensura* sunt *coercendi*.

### 79. De Mulâ quadam.

1. **M**ulâ quædam, nimio hordeo pinguis effecta, *nimia pinguedine* lasciviebat, secum inquires:

2. Pater mihi equus fuit, qui *cursum* celerrimus erat, & ego ei per omnia *sum similis*.

3. Parum post contigit, quod oportuit mulam quantum potuit currere; sed cum *cursum* cessavit,

4. Heu me miseram, inquit, quæ me equi filiam esse putabam, at nunc memini asinum mihi patrem fuisse.

*Mor.* Fabula significat, quod *stulti* in prosperis seipsos didiscunt; sed in adversis, *suos* *persæpe* recognoscunt *errores*.

### 80. De Thynno, & Delphino.

1. **T**hynnus, quum eum delphinus persequeretur, *magno elatus impetu* ac stridore, à vehemēti fluctu in Insulam defertur; eundemque in scopulum, à fluctu eodem, delphinus, dum se putat capere thynnus, ipse quoque defertur.

2. Thynnus conversus, quum delphinum *expirantem animam* perspicit, secum ipse ait;

3. Mors mihi molesta admodum non est, ex quo mortis autorem mori simul mecum perspicio.

*Mor.* Fabula significat, quod quivis adversa levius fert, cum adversitatum auctores eadem *adversitate* opprimi perspicit.

### 81. De Medico quodam.

1. **M**edicus quidam, quum, quem curaret agrotam, eum mori contingeret; *effluentibus* *funus* aiebat:

2. Vir iste si se vino abstinuisset, & *clysteris* *usum* fuisset, eum mori non contigisset.

3. One of those that were there, said witrily to the Physician :

4. Ho Doctor, that advice should have been given, when it might have done good; not now, when it can do no good at all.

Mor. The fable signifieth, that when advice doth no good, to give it at that time, is indeed to befool a friend.

### 82. Of the Fowler.

1. **A** Fowler went a birding, with twigs and bird-lime; and when he saw a Thrussel sing above upon the bough of a tree, he set up his lime-wands to catch her.

2. But as he went, he trod on a viper with one foot; and being bitten by it, when he perceived himself ready to faint, because of the poison;

3. He sighed, and said, Wo is me poor man; for whilst I hastied to catch another, another hath pursued me to death.

Mor. The fable signifieth, that we oftentimes our selves suffer from another those things, which we endeavour to do against others.

### 83. Of the Beaver.

1. **T**he Beaver is a four-footed living creature, which maintaineth it self in fens; its stones are said to be good for sundry cures.

2. And therefore when any one pursueth him, being not ignorant of the reason why he is pursued, and trusting to the swiftness of his feet, he runs away as fast as he can, until he come safe to a place, that he may not be seen.

3. And there cutting off his stones, he throweth them at the hunters, when they come near him, and by that means acquits himself from the hunters.

Mor. The fable signifieth, that a wise man leaveth nothing unassayed, that he may acquit himself from dangers.

### 84. Of a Boy that kept Sheep.

1. **A** Boy, when he kept sheep in a plain place, often cried out, Do you hear? Oh! help me against the Wolves.

2. The plowmen that were thereabout, leaving their plowing, and running to help him, and finding that there was nothing, fall again to their work.

3. When the boy had done this a many times, to make sport; behold, when the wolf came for certain, the boy calls out in earnest, that some body would come and help him.

4. When the husbandmen, thinking that it was not true, went not to help him, the wolf easily worried the sheep.

Mor. The fable signifieth, that he that is known to lye, is not afterwards believed, when he speaketh the truth.

### 85. Of the Crow, and the Fox.

1. **A** Crow, when she had snatch'd up a piece of flesh, sat upon a tree.

2. A fox seeing her, and being desirous to have the flesh for himself, sets upon her with a wile.

3. As he stood therefore under the tree, he began to commend the crow, saying;

3. *Ex his qui aderant quissiam medico haud infacete ait :*

4. *Heus medice, ista consilia, quum prodesse quibant, dicenda fuerunt; non nunc, quum nihil valeant prodesse.*

*Mor.* Fabula significat, quòd ubi haud prodest consilium, id eo tempore dare, est sanè amicum deludere.

82. *De Aucape.*

1. **A**uiceps aucupatum calamis, viscòque tetendit, & cum turdum canere arboris desuper aspexit, ut eam caperet, calamos erexit.

2. *At inter ambulandum, pede altero viperum calcavit; morsusque ab eà, quum jam ob venenum se deficere præsensit;*

3. *Heu me miserum ingemuit, qui dum alium capere festino, alter ad mortem me est occupatus.*

*Mor.* Fabula significat, quòd quæ contra alios facere nitimur, ea per sepe ab alio ipsi patimur.

83. *De Castore.*

1. **C**astor est animal quadrupes, qui in paludibus se nutrit; ejus testes variis medelis utiles esse dicuntur.

2. *Itaque cum quispiam eum sequitur, suæ persecutionis causam non ignorans, pedum velocitati fidens, quantum potest, fugit, usque quoad locum, nè videatur, salvus deveniat.*

3. *Atque ibi testes excidens, in venatores, cum sibi appropinquant, projicit, & isto pacto à venatoribus se eripit.*

*Mor.* Fabula significat, quòd sapiens, ut à periculis se eripiat, nihil intentatum deserit.

84. *De Puero oves pascente.*

1. **P**uer quidam quum oves eminentiore in loco depasceret, sæpius clamabat; *Heus, O, à lupis mihi succurrite.*

2. *Quis circum aderant cultores agrorum, cultum omittentes, ac illi occurrentes, atque nihil esse co-operientes, ad opera sua redeunt.*

3. *Quum pluries puer id joci causa fecisset, ecce, cum lupo pro certo adesset, puer ut sibi succurratur, serio clamat.*

4. *Agricolæ id verum non esse putantes, cum minimè occurrerent, lupo oves facile perdidit.*

*Mor.* Hæc fabula significat, quòd qui cognoscitur mentiri, ei veritatem dicenti postea non creditur.

85. *De Corvo, & Vulpe.*

1. **C**orvus, cum carniū fustum rapuisset, arborem quandam supersedit.

2. *Vulpes eum suspiciens, atque carnes sibi cupiens, illam arte ag-greditur.*

3. *Stans igitur sub arbore, corvum laudare capit, aliens;*

4. *O what a great bird is this! how brave! what a bird of prey! how fair!*
5. *It was fit that this should have been the King of Birds.*
6. *For, she hath every thing more stately than other birds, if she had but a voice.*
7. *As the crow being puffed up with these commendations, and not being able to endure any longer to be said to be dumb, croaked with a loud voice, the flesh fell on the ground.*
8. *When the fox had snatcht it up, he turned himself to the crow, and saith;*
9. *O crow, thou hast every thing handsom, if so be thou didst not want wit.*  
*Mor. The fable signifieth, that they that believe flatterers too much, do oft fall into those miseries, which they do not think on.*

## 86. Of the Dog, and the Wolf.

1. **W**hen a Dog slept before the hall, a Wolf came upon him, and caught him presently; and when he would have killed him, the dog intreated him, that he would not kill him, saying;
2. *Good master wolf, do not kill me now; for, as you see, I am but thin, and slender, and lean.*
3. *But my Master is like to make a wedding ere long, where, if you will but tarry for me a little, I, having fed daintily, and become fatter, shall be then better for thee.*
4. *The wolf trusting these words, let the dog go.*
5. *When the wolf coming a few days after, found the dog sleeping at home, he stood before the Hall, and wished the dog to perform his promise to him:*
6. *But the dog said wittily, O wolf, if ever thou find me hereafter before the Hall, tarry for the wedding no longer.*  
*Mor. The fable signifieth, that a wise man, when once he hath avoided danger, doth ever after take heed of it.*

## 87. Of the sick Raven.

1. **W**hen a Raven was sick, he intreated his dam, to pray to the gods for his recovery, saying;
2. *Mother, do not weep, but rather pray to the gods, to restore my health.*
3. *His mother answered him quickly, Which of the gods, dost thou think, will be merciful unto thee? seeing there is none from whose altars thou hast not snatcht away holy things.*  
*Mor. The fable signifieth, that he that offendeth any body in prosperity, can find no man his friend in adversity.*

## 88. Of the Dog that carried the flesh.

1. **A**s a Dog carried a piece of flesh in his mouth, and went over a river, when he saw the shadow under the water, he thought it was another dog, that carried more flesh.
2. *And therefore he let that flesh which he carried, go under the water, and moved himself to catch the shadow; but he lost the flesh and the shadow both together, which indeed were nothing.*  
*Mor. The fable signifieth, that out of a desire of having always more, we do sometimes lose the things which we enjoy.*

4. O quàm magna avis est hæc! quàm speciosa! *quam venatrix! quàm formosa!*

5. Hanc decuit esse avium Regem.

6. Nam, *omnia regia supra alias aves illi sunt*, si modo vocem haberet.

7. His laudibus corvus inflatus, & dici mutus *haud valens pati ulterius*; dum *magna voce croscit*, carnes humi decidunt.

8. Illas cum vulpes rapuisset, conversa inquit ad corvum;

9. Heus corve, *omnia decora tenes, modo mente non careres.*

*Mor.* Fabula significat, quòd qui adulatoribus nimium credunt, hi, *que non putant, in adversa seipsum incidunt.*

### 86. De Cane, & Lupo.

1. **C**anes quum ante aulam dormiret, lupo superveniens eum statim cepit; & cum ipsum occidere vellet, canis nè eum occideret, rogavit inquires:

2. *Here mi, lupo*, nunc occidere me noli; nam, ut vides, tenuis sum, & gracilis, & macilentus.

3. Sed herus meus *nuptias in proximo futurum est*, ubi si parum me expectas, ego opiparè manducans, atque pinguior factus, ero tibi utilior.

4. Lupus his verbis fidem habens, canem dimisit.

5. *Paucos post dies* lupo accedens, quum canem domi dormientem reperit, stans ante aulam, canem rogat ut sibi promissa præstet.

6. Et canis *haud rustice inquit*, Heus lupo, si ante aulam de cætero me ceperis, haud ampliùs nuptias expectes.

*Mor.* Fabula significat, quòd sapiens cum periculum vitavit, ab illo postea continuò cavet.

### 87. De Corvo ægroto.

1. **C**orvus cum ægrotaret, matrem rogavit, ut pro sua sanitate deos precaretur, inquires:

2. Mater, noli plorare, sed deos *potius* precare, ut sanitatem mihi restituant?

3. Ei mater citò respondit, Quem deorum tibi fore propitium putas? cum nullus sit è cuius aris sacra non rapueris.

*Mor.* Fabula significat, quòd qui in prosperitate quemvis offendit, in adversis amicum sibi reperiret neminem.

### 88. De Cane carnes portante.

1. **C**anis ore ferens carnes, ac flumen transiens, cum sub aqua umbram prospexit, putavit alium esse canem, qui plus carniū deferret.

2. Itaque quas ipse ferebat, eas carnes *sub aquas ire demisit*, &, ut umbram caperet, se movere, sed carnes & umbram, quæ sanè nihil erant, simul perdidit.

*Mor.* Fabula significat, quòd cupiditate plus semper habendi, quæ tenemus, ea sæpe perdimus.



89. Of the Lion, and the Frog.

1. **W**Hen a Lion heard a frog croaking big, thinking that it had been some great living creature, he turned himself back, and standing still a little, he saw the frog coming out of a pond; which, he being in a chase, presently trode under his feet, saying:

2. Thou shalt cause no living creature any more, by thy big voice, to stand and look at thee.

Mor. The fable signifieth, that nothing is found with talkative persons, but a tongue.

90. Of the old Lion.

1. **W**Hen a Lion was grown old, and was not able to seek his living, he devised a way, how he might not want maintenance.

2. He went therefore into his den, and laid him down, and made as though he were very sick.

3. The living creatures thinking that he was verily sick, came to him to see how he did; which the lion catching, devoured one by one.

4. When he had now killed a many living creatures, the fox, after he knew the cunning of the lion, came to the mouth of the cave, and as he stood without, asked the lion, how he did.

5. The lion made him a kind answer, and said, Daughter fox, why do you not come in to me?

6. The fox said to him wittily, Because indeed, Master, I see many footsteps of living creatures going in, but I see none of them that come forth.

Mor. The fable signifieth, that a wise man, that foreseeth eminent dangers, doth easily avoid them.

91. Of the Lion, and the Bull.

1. **A** Lion pursuing a huge bull in a treacherous manner, when he came near him, invited him to supper, saying:

2. Friend, I have killed a sheep, you shall sup with me to day if you please.

3. The Bull being ready to do as the lion would have him; as they sat down, when he saw many cauldrons, and many great spits ready, and that the lion had no sheep there, he went away presently; whom the lion seeing to go away, asked him, why he went away?

4. And the bull answered him wittily, I do not go away for nothing, seeing I see things provided, not to dress a sheep but a bull.

Mor. The fable signifieth, that the sleights of wicked men are not unknown to wise men.

92. Of the Lion, the Ass, and the Fox.

1. **A** Lion, an Ass, and a Fox, having made an agreement among themselves, went a hunting.

2. And when they had got a great deal of prey, the lion bids the Ass to divide prey.

3. When

## 89. De Leone, &amp; Ranâ.

1. **L**EO, cùm ranam magni loquacem audiret, putens aliquod magnum animal esse, se retro veriti, parùmque stans ranam è stagno exeuntem videt; quam indignabundus statim pedibus calcavit, aïens;
2. Nullum ampliùs, ut te perspiciat, animal clamore movebis.

*Mor.* Fabula significat, quòd apud verbosos præter linguam nihil reperitur.

## 90. De Leone fene.

1. **L**EO cùm senuisset, nec viñum sibi quærere posset, viam machinatus est, qui alimenta haud sibi defint.
2. Ingressus igitur speluncam, graviter egrotare jacens se simulabat.
3. Animalia illum verè egrotare purantia, visitandi gratia ad eum accedebant; quæ leo capiens, singulatim manducabat.
4. Cùm multa animalia jam occidisset, vulpes leonis cognita arte, adiutum speluncæ accedens, leonem quo valeat pacto, exteriùs stans, rogat.
5. Ei leo blandè respondens, ait; Vulpes filia, cur non intrò ingrederis ad me?
6. Ei vulpes non illepide ait; Quoniam, here mi, animalium ingredientium perplura equidem vestigia cerno, sed egredientium vestigia nulla.

*Mor.* Fabula significat, quòd homo prudens, qui pericula imminentia providet, illa facilè devitat.

## 91. De Leone, &amp; Tauro.

1. **L**EO ingentem taurum per insidias sequens, cùm propè accessit, eum vocavit ad cœnam, inquiens:
2. Amice, ovem occidi, hodie mecum, si placet, cœnabis.
3. Taurus leoni morem gerens, ut discubuerint, cùm multos lebetes, necnon magnos & plures obeliscos paratos conspiceret, & ovem illi nullum adesse, è vestigio abiit; quem leo abeuntem perspiciens, cur abiret rogavit.
4. Et taurus haud inurbane respondit; Non de nihilo equidem abeo, cùm instrumenta non ad ovem, sed ad taurum coquendum videam esse parata.

*Mor.* Fabula significat, quòd homines prudentes minime lateant improborum artes.

## 92. De Leone, Asino, &amp; Vulpe.

1. **L**EO, asinus, & vulpes, constata inter se societate, venatum exeunt.
2. Cùmque multam prædam cepissent, leo asino mandat, ut prædam dividat.

3. Asinus

3. *When the ass had divided it into three equal parts, he gave his fellows leave to choose which they would.*

4. *Which division, the lion taking in a snuff, and gnashing with his teeth, he deposed him from dividing; and bad the fox, that he should divide the prey.*

5. *But the fox, laying those three parts into one, and leaving for himself none of the prey apart, gave the lion all.*

6. *Then quoth the lion to the fox, Who taught thee to divide?*

7. *The fox said on a sudden, The Asses danger taught me to do it.*

*Mor. The fable signifieth, that other mens dangers makes men more wary.*

### 93. Of the Lion, that loved a Country-man's daughter.

1. **A** *Lion loved a Country-man's daughter.*

2. *And forasmuch as he desired to have her, he intreated the maids father, that he would consent, that she should be married to him.*

3. *The country-man said to him, that he would by no means consent, that his daughter should be married to a beast.*

4. *When the lion frowned, and gnashed his teeth, the country-man changed his resolution, and said, That he desired that his daughter should be married to him, so that he would but first pull out his teeth, and pare his paws; because the maid was much affrighted with those things.*

5. *After the lion did that, out of too much love, he went to the country-man, and desired his daughter might be given him.*

6. *But the country-man when he saw the lion disarmed of his paws and teeth, took up a cudgel, and pursued him with many blowes.*

*Mor. The fable signifieth, that he that commits himself to his enemies, is quickly undone.*

### 94. Of the Lioness, and the Fox.

1. **W** *hen the Lioness was often upbraided by the Fox, that she brought but one whelp only at every litter, she said, One indeed, but a Lion.*

*Mor. The fable signifieth, that gallantry doth not consist in the abundance of things, but in the worth.*

### 95. Of the Wolf, and the Crane.

1. **W** *hen the wolf was a great while troubled, with a bone that stuck in his throat, he offered the crane a fee, if he would pull it out of his throat.*

2. *After the crane had pulled the bone out of his throat, with his bill, he demanded the fee that was promised him.*

3. *The wolf smiling at him, and withal whetting his teeth, said:*

4. *It ought to be a sufficient fee for thee, that thou hast pulled thy head out of a wof's mouth, without hurting.*

*Mor. The tale signifieth, that amongst wicked persons, it is taken for no small requital, if one receive no harm for his good service.*

3. Asinus cùm eam in tres partes æquales esset partitus, *optionem capienti sociis dedit.*

4. Quam partitionem leo indigne ferens, ac dentibus frendens, à divisione deposuit eum, mandavitque vulpi, ut prædam ipsa partiretur.

5. At vulpes illas tres partes in unum colligens, ac prædæ nihil sibi leor- sum relinquens, leoni omnia tradidit.

6. Tunc leo vulpi ait, Quis te partiri docuit ?

7. Inquit ex tempore vulpes, Asini periculum id me facere instruxit.

*Mor.* Fabula significat, quòd *aliorum pericula homines faciunt cautiore.*

93. *De Leone cujusdam rustici filiam amante.*

1. **L**eo cujusdam rustici filiam amabat.

2. Illam cùm habere cuperet, patrem virginis rogavit, ut sibi nubere ipsam assentiret.

3. Ei rusticus ait, nullo pacto se assensurum esse, quòd filia bestiae nu- bat.

4. Cùm leo torve aspiceret, ac dentibus frenderet, rusticus mutato con- silio ait, Se cupere ei filiam nubere, modò dentes & ungulas prius cadat, evellatque; quoniam virgo illis rebus longè terreretur.

5. Leo, id postquam præ nimio amore fecit, rusticum adiens, filiam sibi dari postulat.

6. At rusticus, leonem, cùm ungulis & dentibus perspicit inermem, arrepto fuste, illum frequens pulsando prosequitur.

*Mor.* Fabula significat, quòd *qui inimicis se committit, de facili perit.*

94. *De Leena, & Vulpe.*

1. **L**eena, cùm à vulpe sæpe exprobaretur, quòd *quotibet partu unum dumtaxat pareret catulum*, ait; Unum sanè, at, pol, Leonem.

*Mor.* Fabula significat, quòd pulchritudo haud in copiâ rerum, sed in virtute consistit.

95. *De Lupo, & Grue.*

1. **L**upus in gutture osse retento, cùm longè cruciaretur, *grui pretium obtulit*, si illud è gutture extraheret.

2. Grus, rostro, cùm os è gutture extraxit, *pretium sibi promissum ex- postulat.*

3. Ei lupus subridens, simulque *acuens dentes*, ait;

4. Satis pretii tibi esse debet, quòd ex lupi ore caput sine læsione edu- xeris.

*Mor.* Fabula significat, quòd apud improbos *gratitudo non parva habetur, si pro obsequio quis detrimentum non recipit.*

## 96. Of the Wolf, and the Lamb.

1. **W**hen a wolf had found a lamb going astray, he took it, not by strong hand, but sought an occasion either by hook or crook, to eat it.
2. Therefore, he said thus to the lamb, thou hast done me an abundance of wrong, this long time together.
3. The Lamb sighed, and said, How can that be, seeing I am but very newly come into the light?
4. The wolf said again, Thou hast spoiled me a field, in eating it up.
5. The lamb said, I could not do that, seeing I wanted teeth.
6. The wolf said again, Thou hast drank of my Well too.
7. And, quoth the lamb, How could that be, seeing I have not yet drank water, by reason of my age; but my mothers milk is yet my bread and drink?
8. The wolf at the last being moved with anger, saith, Although I cannot resolve thy arguments, yet I resolve to have a dainty supper. And he took the lamb and ate him.

MOR. The fable sheweth, that reason and truth have no place with wicked men.

## 97. Of the two Cocks, that fought one with another.

1. **T**wo Cocks fought in the Country, one with another.
2. He that had been the first leader of the hens, when he was beaten by the other, hid himself for shame.
3. But the other being proud of the victory, flew presently upon the top of the house, and gave notice by the great clapping of his wings, and by his crowing, that he had overcome his rival in fighting, and that he triumphed over his adversary.
4. Whilst, being full of his brags, he crackled on those and such like matters, behold, an Eagle, wanting meat, flying from aloft, catcheth the cock in his talons, and carried him for food to her young ones.
5. Which thing, the cock that had been beaven, seeing, he came abroad as it were triumphing over his adversary, and enjoyed the hens freely himself alone.

MOR. The tale signifieth, that he that trusteth prosperity too much, doth often fall headlong into adversity.

## 98. Of a Fortune-teller.

1. **A** Fortune teller, in the open market-place of a City, told every one his fortune.
2. Being therefore compassed about with a great throng of people, as he told one or other their fortune, news was brought him, that his goods were stolen away out of his house.
3. Which when he had heard, as he made hast away home, one met him, and said to him, in a jeer:
4. How earnest thou to be ignorant of thy own fortune, whilst thou toldst others what was like to come to pass?

MOR. The fable signifieth, that wicked men blame others, and mind not to know their own faults.

96. *De Lupo, & Agno.*

1. **L**upus, cum agnum invenisset errantem, eum non cepit fortissimâ manu; sed causam quaesivit, quo jure, vel injuria, eum comederet.

2. Igitur agno verba hujusmodi fecit, Tu mihi abunde jamdiu intulisti injurias.

3. Agnus gemendo ait, *Quomodo id fieri potuit, cum nuperrimè venirem ad lucem?*

4. Lupus denuò ait; Agrum mihi pascendo devastasti.

5. Agnus inquit, Cum dentibus etiam caream, id facere nequivi.

6. Lupus rursùm ait, Ex meo quoque fonte bibisti.

7. Et inquit agnus, *Quo patto id fieri potuit, quum aquam ex etate nondum biberim, sed lac matris cibus & potus adhuc mihi sit?*

8. Lupus demùm ira concitus, ait, Licet tua solvere nequeam argumenta, cenare tamen opipare intendo; agnùmque cepit, ac illum manducavit.

*Mor.* Fabula significat, quòd apud improbos ratio & veritas locum non habent.

97. *De duobus Gallis, inter se certantibus.*

1. **D**uo galli inter se ruri certabant.

2. Qui gallinarum prior dux erat, cum ab altero superatus esset, præ verecundia se abscondit.

3. Alter verò victoria elatus, domum testum statim supervolvans, vehementi alarum plausu, canuque, significat se rivalem suum pugnando superasse, & de adversario ferre trophæum.

4. Dum hæc & hujusmodi jactabundus voce crecitat, ecce aquila cibi indiga, ex alto devolans gallum unguibus rapit, ac pullis suis alimonium contulit.

5. Quam rem, qui victus fuerat gallus perspiciebat, ceu ex hoste triumphans, in publicum venit ac solus gallinis libe: è potitur.

*Mor.* Fabula significat, quòd qui prosperis nimium fidit, in adversa sæpius præceps incidit.

98. *De Vate quodam.*

1. **F**oro urbis medio, quidam vates cuius sortem aperiebat suam.

2. Quamobrem magna hominum frequentia stipatum, dum uni & alteri suam aperit sortem, ei nunciatur, res suas furtim domo esse ablatas.

3. Quo audito, domum curriculo dum abii, quidam ei obviam factus ridicule ait:

4. Dum alios quid esset futurum, monebas, quæ tuæ sortis nesciri fuisti?

*Mor.* Fabula significat, quòd homines nequam corrigunt alios, & sua crimina scire nesciunt.

## 99. Of the Pismire, and the Pigeon.

1. **A** Thirsty Pismire went down to a spring, where, as it would drink, it fell into the water.

2. A pigeon that sat in a tree, that hanged over the spring, when it saw the pismire ready to be drowned in the water, presently broke a little bough off the tree with her bill, and threw it into the spring without any more ado; which the pismire making to, recovered her self out of the waters, to a safe place.

3. A fowler comes by the by, and as he goeth about to catch the pigeon, he sets up his lime-twigs.

4. The pismire seeing that, bit the fowler by one of his feet; the fowler being startled at the smart of it, let fall his lime-wands; at the noise of which, the pigeon being affrighted, flew away from the tree, and escaped the danger of her life.

Mor. The fable signifieth, that seeing brute creatures are so grateful to them, that do them a courtesie, they that are endued with reason, ought the more to be so.

## 100. Of the Calf, and the Hinde.

1. **T**he Calf said once to the Hinde, Seeing thou art greater in bulk, and swifter at running, by reason of the nimbleness of thy feet, than the dogs, and far better fenced with horns to fight; why art thou so much afraid of the dogs, mother?

2. The hinde smiling, answered it, Because, child, though I have all those things thou speakest of, I cannot endure the barking of the dogs, but presently begin to run away for fear.

Mor. The fable signifieth, that with those that are cowardly by nature, no perswasion can prevail that they should be courageous.

## 101. Of the Bee, and Jupiter.

1. **T**he Bee, which is the mother of the wax, coming once to sacrifice to the gods, offered Jupiter a present of hony.

2. With which offering, Jupiter being pleased, he bad, that whatsoever she desired, should be granted her.

3. The Bee therefore asking, said, O thou the most famous god of all the gods, vouchsafe to grant to thy hand-maid, that whatsoever shall come to her hives to steal hony, may presently die, as soon as ever I shall have stung him.

4. At which request, Jupiter being put to a stand, because he loved mankind very well, he said at the last to the Bee:

5. It may suffice thee, that, whatsoever shall come to thy hives to steal hony, if thou sting him, and in the stinging lose thy sting, thou thy self die presently, and thy sting cost thee thy life.

Mor. The Fable signifieth, that sometimes we wish harms to our enemies, which are after turned upon our selves.

## 102. Of the Flie.

1. **W**hen a flie, that had fallen into a flesh pottage-pot, perceived that she was like to be drowned in the broth, she said with her self:

## 99. De Formicâ, &amp; Cicadâ.

1. **F**ormica sitiens in fontem descendit, ubi dum bibere vult, in aquam cecidit.

2. Columba quædam arborem fonti imminentem supersidens, cum formicam aquis obrui conspiceret, ramulum ex arbore rostro continuo frangit, & sine mora dejicit in fontem; ad quem formica se applicans, ex aquis intutum se recepit.

3. Obiter auceps quidam advenit, & ut columbam venetur, calamos erigit.

4. Formica id percipiens, pedem alterum momordit aucupis; eo dolore auceps concitum, calamos dimittit; quorum strepitu columba territa ex arbore aufugiens, vitæ periculum evasit.

*Mor.* Fabula significat, cum bruta in beneficos grata sunt, eo magis esse debent, qui participes sunt rationis.

## 100. De Vitulo, &amp; Cerva.

1. **V**itulus cervæ aliquando ait; Cum magnitudine sis major canibus, & pedum celeritate cursu velocior, & ad pugnam longè cornibus munitior; cujus rei gratia, mater, tantopere canes reformidas?

2. El cervæ inquit, subridens: Quoniam, fili, licet quæ dicis omnia possideam, canum latratum ferre non possum, sed præ timore fugam statim arripio.

*Mor.* Fabula significat, quod qui naturâ timidi sunt, apud eos ut audeant nulla valet hortatio.

## 101. De Ape, &amp; Jove.

1. **A**pes quæ cervæ mater existit, quondam accedens ut diis sacra faceret, Jovi donum obtulit mellis.

2. Quâ oblatione Jupiter latus, jussit sibi concedi quicquid ipsa precaretur.

3. Apes igitur rogans, ait, Illustrissime deus deorum, ancillæ tuæ concedere velis, ut quicumque ad alvearia pro rapiendo melle accesserit, is, simul ac pupugero eum continuo moriatur.

4. Quâ rogatione Jupiter ambigum, quoniam genus mortalium longe amabat, demum Api ait;

5. Satis tibi sit, quod quicumque alvearia pro rapiendo melle accesserit, si eum pupugero, & in puncturâ stimulum dimiseris, continuo ipsa moriaris, tibi quæ via sit ipse stimulus.

*Mor.* Fabula significat, quod inimicis quandoque mala precamur, quæ in nos sæpius vertuntur.

## 102. De Muscâ.

1. **M**usca, quæ in ollam carniū deciderat, cum se in brodio suffragari sensisset, secum ipsa ait;

2. Vixce,



2. Lo, I have drunk so much, I have eaten so much, and bathed myself so much, that I can find in my heart to die, having my belly full of broth.

Mor. The fable signifieth, That it is a wise man's part to bear that courageously which he cannot avoid.

103. Of the young Man, and the Swallow.

1. **W**hen a riotous young man had spent his father's estate, and nothing but his clothes was left him, seeing a swallow before the season, and thinking that summer was come already, he sold his clothes too.

2. But winter coming again, when he was troubled with a great cold, and saw the swallow again, which also was starved herself to death with cold, he said:

3. O thou naughty bird, which hast undone me and thy self too.

Mor. The fable signifieth, That those things cannot long continue, which are not done in their season.

104. Of the Sick Man, and the Physician.

1. **A** Sick man being asked by a Physician, how he did, answered, That he had sweat too much.

2. The Physician said, That was good.

3. The sick man being asked a second time, by the same man, how he did, he said, That he was troubled with a great cold.

4. The Physician said, That that also would be for his health.

5. The sick man being asked a third time, by the same Physician, how he did, said, That he had much ado to digest any thing.

6. The Physician said again, That that was very good for his health.

7. Afterwards, when one of his own household servants asked the sick man, how he did, the sick man said to him;

8. I have very many, and very good signs of health, as the Physician saith, yet, I am ready to die with those symptoms.

105. Of a Wood-Man.

1. **A**s a Wood-man felled wood by a river, which was dedicated to the god Mercury, his Ax by chance fell into the river.

2. He therefore being very sorrowful, sat him down and sighed by the rivers side.

3. Mercury being moved with pity, appeared to the Wood-man, and asked him the cause of his weeping; which as soon as he understood, he brought him a golden Ax, and asked him, whether that was it which he had lost, or not?

4. But the poor man said, It was none of his.

5. Again, Mercury offered him another of silver; which, when the poor man said, was not his; last of all Mercury reached him a wooden one.

6. When the poor man said, that that was his, Mercury understanding him to be a true and just man, bestowed all upon him.

7. The wood-man then coming to his fellows, declareth what had happened to him.

8. One of his companions being desirous to try the like, when he came to the river, threw his ax into the water, and then sat him down on the bank weeping.

9. The reason of whose weeping Mercury understanding, he brought a

and asked him, whether that was it which he had lost, or not.

10. Which

2. Ecce tantum bibi, tantum comedi, tantum me lavi, quòd jure *satura mori possum.*

*Mor.* Fabula significat, quòd prudentis est, id potenti animo ferre, quod vitari minimè potest.

103. *De Adolescente quodam, & Hirundine.*

1. **A**dolescens luxuriosus, cum bona patris consumpisset, solâque vestis remansit, visâ ante tempus hirundine, ætatem jam adesse existimans, ipsam quoque vendidit vestem.

2. Sed hyeme denuo ortâ, cum immenso cruciaretur frigore, visâ rursus hirundine, quæ & ipsa frigore obibat, ait;

3. Optima avis, quæ me & te pariter perdidisti.

*Mor.* Fabula significat, quòd quæ suo tempore non sunt, ea diu stare nequeunt.

104. *De Ægroto, & Medico.*

1. **Æ**ger à medico rogatus, quo pacto se habuisset, Plus quam esset opus se sudasse respondit.

2. Id bonum fuisse, medicus ait.

3. Secundò rogatus ab eodem, quomodo se haberet, inquit ægrotus, Se vehementi frigore fuisse comprehensum.

4. Id ad salutem fore, medicus quoque ait.

5. Tertiò ab eodem interrogatus, quo pacto se habuisset; inquit ægrotus, se cum difficultate digerere potuisse.

6. Rursus medicus ait, Id ad salutem optimum fuisse.

7. Deinde ex domesticis cum quidam ægrotum interrogaret, quomodo valeret, illi æger ait:

8. Signa ad salutem, ut medicus ait, perplura & optima sunt; illis tamen dispereo signis.

105. *De Lignatore quodam.*

1. **L**ignator quidam dum juxta flumen, deo Mercurio dicatam, ligna cederet, securis casu decidit in flumen.

2. Multo igitur mœrore comprehensus juxta fluminis ripam gemens considerabat.

3. Mercurius, misericordiâ motus, Lignario apparuit, suisque flētis causam rogavit; quam simulac didicit, securim auream adferens, utrum quam perdiderat, illa esset, rogavit?

4. At eam pauper suam esse negavit.

5. Secundò, Mercurius alteram detulit, argenteam; quam cum pauper ille suam quoque esse negaret, postremò Mercurius ligneam sustulit.

6. Illam suam esse cum pauper assentiret; Mercurius cognoscens illum esse hominem verum justumque, omnes sibi dono dedit.

7. Accedens igitur ad socios lignarius, quid sibi acceperat declarat.

8. Unus è sociis id experiri volens; cum ad flumen accessisset, securim in aquam deiecit, deinde flens in ripâ coniecit.

9. Cujus Mercurius flētus causam edocuit, securim auream adferens, quam perdiderat, illi eam esse rogavit.

10. Which when he said, *It was his*; Mercury, after he perceived his impudence and lie, neither gave him the golden one, nor his own.

Mor. The fable signifieth, that by how much God is more ready to help honest men, he is by so much the more infestuous to wicked men.

### 106. Of the As, and Jupiter.

1. **A**N As that served a gardiner, having but a little meat, and a great deal of work, intreated Jupiter to send him another Master.

2. Therefore Jupiter commands, that he should be sold to a potter.

3. With whom, when the ass wrought, in carrying clay, bricks, tiles, and the like, he beseecheth Jupiter again, that he might have another Master.

4. Jupiter again gives order, that he should be sold to a Tanner.

5. Whom the Ass serving with much toil, and little meat, said, with a groan, *Who is me, poor Ass, who forgoing better Masters, am come to a worse; with whom, as I perceive, even my hide will be tanned after I am dead.*

### 107. Of the Hares, and the Frogs.

1. **T**He Hares met all together; where, after they had complained of their inbred misery, and wailed, that they had a more miserable life given them, than other living creatures, (because Men, Eagles, and Dogs, pursued them even to death) they resolved, that it would be better for them to die at once, than to continue longer in such a wretched kind of life.

2. After they had taken this resolution, as they ran apace, to cast themselves headlong into a pond; the frogs which sat upon the pond side, as soon as they heard the noise, leap'd down into the pond, and div'd under the water.

3. Which thing, when the hare that went the foremost, saw, she said to the rest, *Stand.*

4. For, we must alter our resolution.

5. Because, as ye see clearly, there are found some living creatures more fearful than we.

Mor. The fable signifieth, that when a man in misery sees one more miserable than himself, he bears his own misery more patiently.

### 108. Of the As, and the Horse.

1. **W**hen an As saw a Horse, to be well fed, and to live at ease with good looking to, he commended him to be very happy, and said, *That he himself was too too unhappy, because, though he took much pains, he had scarce his belly full of chaff.*

2. But when a time of war came, an armed souldier gets upon the horse; and when he rushed into the midst of the enemies, the horse being stab'd with a tack, fell all along flat upon the ground.

3. Whom when the ass beheld, he sighed, and pitied him, and changed his opinion.

Mor. The fable signifieth, that one ought rather to like poverty, which is another of rest, than to envy them that are more wealthy.

10. Quam cum suam assereret; *Mercurius* cognita ejus impudentia, ac mendacio, nec auream, nec suam tradidit.

*Mor.* Fabula significat, quod quanto deus propitior est probis, eo improbis existit infestior.

106. *De Asino, & Jove.*

1. **A** Sinus olitori cuidam serviens, cum parum comederet, & multum laboraret, *Jovem* exoravit, ut alium dominum sibi mitteret.

2. Itaque *Jupiter* mandat, ut figulo vaneat.

3. Apud quem asinus cum laboraret in depottando lutum, lateres, tegulas, & hujusmodi, secundo *Jovem* precatur, ut alteri deserviat domino.

4. *Jupiter* iterum mandat, ut coriario venundetur.

5. Cui asinus multo labore, & paucio cibo serviens, Heu me miserum, cum gemitu, ait, qui dominos omittens meliores, ad deteriorem perveni; apud quem, ut video, *corium meum etiam post mortem cruciabitur.*

107. *De Leporibus, & Ranis.*

1. **L** Epores in unum simul convenerunt; ubi cum de miseria ipsorum innata dolerent gementique, quod vita eis, quam ceteris animalibus, data esset miserior, (quoniam Homines, Aquilæ, & Canes, ad mortem usque persequerentur) decernunt melius sibi fore semel mori, quam in vita tam misera diutius permanere.

2. Hoc capto consilio, ut se in stagnum precipitent, dum oclis tenderent; rane, quæ super stagni ripam astabant, ut strepitum audiunt, in stagnum defiliunt, seque aquis submergunt.

3. Quam rem cum lepus qui præibat conspiceretur, reliquis ait, State.

4. Nam, nobis sententia mutanda est.

5. Quippe, ut liquido videtis, animalia quam nos magis timida reperiuntur.

*Mor.* Fabula significat, quod cum miser miseriorem aspicit, suam æquum miseriā fert.

108. *De Asino, & Equo.*

1. **A** Sinus cum equum alimonia, & otio diligenti cura abundare perspiceret, cum longè beatum esse commendabat, seque nimium infelicem dicebat; qui, cum multum laboret, ad saturitatem de palea band haberet.

2. At cum tempus belli advenit, miles armatus equum ascendit, ac, cum medios decurrit in hostes, equus mucrone percussus cadit humi prostratus.

3. Quem asinus perspiciens, ingemuit, ejusque misertus sui animi sententiam mutavit.

*Mor.* Fabula significat, quod cum paupertate, quæ mater est quietis, quis convenire debet potius, quam locupletioribus invidere.

## 109. Of the Ass, and the Wolf.

1. **A**SS trod upon a thorn with one of his feet, and being lamed, when he saw a wolf coming to him, and was not able to run away, he said with a lamentable tone ;

2. Ho wolf, I am ready to die for pain : but, since it must needs be, that I must be meat for thee and the crows, I intreat thee to be so kind, as to draw a thorn out of my foot, that by thy good office, I may die without pain.

3. Whilst the wolf pulls the thorn out with his teeth, the ass gave him a kick with his heel.

4. The wolf thereupon having his nose, and his forehead, and his teeth all broken, crieth out, *Who is me, poor wretch, I am rightly served, (and he saith it over again as he wailed) who when I was but a cook, would be also a physician.*

Mor. The fable signifieth, that every one should employ himself, in the trade which he understands.

## 110. Of the Woman, and the Hen.

1. **A** Woman had a Hen, which laid golden eggs ever and anon.

2. The woman therefore, thinking that the hen was all gold within, killed her.

3. But when she found her to be like other hens, whereas she thought to become rich, she lost the profit which she had at first, out of a desire to get more.

Mor. The fable signifieth, that we oftentimes lose present profit, out of a desire of having more.

## 111. Of the Frog, and the Fox.

1. **A** Frog that was in a fen, when in croaking to other beasts, he professed himself to be a physician, and skilful in drugs ; a fox said very handsomely unto him :

2. How shouldst thou cure others, seeing thou canst not tell how to cure thyself, that goest lamely ?

Mor. The fable signifieth, that one cannot teach others that, which he hath not learn'd.

## 112. Of the Serpent, and the Husbandman.

1. **W**hen a Serpent, that had a hole before a Husbandman's house was struck by the Husbandman's boy, it bit him so sore, that the boy died suddenly upon the biting.

2. When this thing was known, the parents made great lamentation.

3. Then the father being moved with grief, took an Ax, and went after the serpent to kill it ; and as he wielded the Ax to hit the serpent, he cut off the end of his tail.

4. Afterwards being desirous to make peace with the serpent, he took meal, and water, and salt, and bony, and invited the serpent, that they might become friends one with another.

5. But the serpent lying under a great stone, hissed, and said ;

6. You took pains to no purpose, good Sir.

7. For there can be no friendship made between us ; for, as long as I shall see my self

## 109. De Asino, &amp; Lupo.

1. **A** Sinus quidam pede altero sentem calcavit, claudisq; factus, cū lūpū ad se venientem conspiceret, nec fugere posset, miserabili voce inquit:

2. Heus lūpe, *deplorior equidem ē dolore*; sed ex quo opus est, ut tibi & co-vis futurus sim cibus, obsecra quatenus tua benignitate sentem ē pede velis extrahere, ut munere tuo extremum sine dolore obeam diem.

3. Dum sentem dentibus lūpus evellit, asinus eum calce percussit.

4. Lūpus deinde, naso, fronte, ac dentibus perfractis, Heu me miserum, exclamat (*deplorandōque reiterat*) qui cū essim coquus, medicus esse volui.

*Mor.* Fabula significat, quōd quam quisque novit, in ea se exerceat arte.

## 110. De Muliere, &amp; Galina.

1. **M**ulier quidam gallinam habebat, quæ aurea continuo ova pariebat.

2. Putans igitur totam intus auream esse, illam occidit.

3. Sed cū aliis gallinis esse similem reperit, ubi divitem fore putabat, quem primo questum habebat, eum plus habendi cupiditate amisit.

*Mor.* Fabula significat, quōd plus habendi cupiditate, id sæpè perdimus, quod habemus in manibus, lucrum.

## 111. De Ranâ, &amp; Vulpe.

1. **R**ana, in palude existens, cæteris animalibus clamando cū profiteretur se medicum esse, pharinarumque peritum, ei vulpes venustissime ait:

2. Qui alios curaveris, cū claudicantem curare te nescias?

*Mor.* Fabula significat, quōd alios docere quis non potest id, quod haud didiceret.

## 112. De Serpente, &amp; Agricolâ.

1. **S**erpens, ante agricolæ cuiusdam domum latebras habens, eam ab agricolæ filio esset percussus tam acriter ipsum memordit, quōd morsu ex illo puer repente obiit.

2. Hac re cognita, magnus inter parentes gemitus oritur.

3. Tunc pater moerore concitus, acceptâ securi, serpentem ut occideret persequitur; vibransq; securim, ut serpentem percuteret, extremam caudæ ejus occidit.

4. Deind: volens pacem cum serpente conficere, acceptis farinâ, aquâ, sale, & melle, ad reconciliandum inter se amicitiam vocat serpentem.

5. At serpens sub petra latens, sibilando ait;

6. Frustra laboras, bone vir.

7. Nam, inter nos amicitia fieri non potest; quippe dum me sine caudâ

self without my tail, and you your son's grave, we can never be quiet in our minds.

Mor. The fable signifieth, that grudges cannot be taken away, when the remembrance of wrongs is very fresh.

### 113. Of the Hen, and the Fox.

1. **W**Hen a fox that went into a Hen-house, saw a Hen sick upon her nest, she asked her how she did.

2. To whom the hen answered readily, I should be a little better, sister, if thou wouldest go away hence.

Mor. The fable signifieth, that the company of enemies is too too troublesome.

### 114. Of the Traveller.

1. **A** Traveller when he had travelled a great way, vowed a vow to Mercury, that if he found any thing, he would give him the half of it.

2. By chance then he found a bag full of Almonds and Dates; and when he thought it had been silver, he took the bag, and ate the almond kernels, and the meat of the dates himself.

3. And then going in to Mercury's Temple, and taking hold of his altar, he said to him, with a jeering kind of speech:

4. Mercury, I now pay thee my vow, for I offer thee the half of what things I found, that is, the stones of the Dates, and the shells of the Almonds.

Mor. This tale signifieth, that covetousness makes men contemnners of God.

### 115. Of the Lion, and the Man.

1. **W**Hen once a Lion and a Man went upon the way together, and as they went each set out himself in words; behold, they met with a stone-pillar, on which it was engraven, that a man strangled a lion.

2. Which sculpture, the man shewing to the lion, said, Here one may see, how much men are more excellent and stronger than lions, and all wild beasts.

3. The lion answering him readily, said, if there were those that knew how to grave amongst lions, as there are those amongst men, thou shouldest see more men engraven killed by lions, than lions by men.

Mor. The fable signifieth, that bragging men feign, that they did that, which they never assayed to do.

### 116. Of the Fox.

1. **W**Hen a fox saw clusters already full of grapes, and almost ripe, being desirous to eat of them, he tried every way how he might get them.

2. But when he had tried every way in vain, and could not satisfy his desire, turning his sorrow into joy, he said:

3. Those bunches of grapes are too sour yet.

Mor. The fable signifieth, that it is the property of a wise man to feign that he is unwilling to have that, which he knows he cannot get.

aspexero, & tu tui filii sepulchrum, *quiesci animo esse nequibimus.*

*Mor.* Fabula significat, quòd cum injuriarum recens vel maxime existat memoria, odia tolli minimè queunt.

113. De Gallinà, & Vulpe.

1. **V**ulpes gallinarum tugurium ingressa, cum gallinam nido ægrotantem aspexit, eam rogavit, Quòmodo valeret.

2. Cui gallina promptè respondit, *meliuscule me haberem, si hinc abires, soror.*

*Mor.* Fabula significat, quòd inimicorum presentia nimium molesta est.

114. De Viatore.

1. **V**iator quidam, cum multam viam viasset, votum Mercurio vovit, quòd si quid reperiret, ejus rei dimidium illi offerret.

2. Fortè igitur adinvenit peram, amygdalis datylisque repletam, & cum putaret id esse argentum, peram capiens, amygdalarum nucleos, & carnes datylorum ipse comedit.

3. Deinde templum Mercurii ingressus, atque aram manibus tenens, verbis ridiculis inquit ad eum :

4. Votum, Mercurii, nunc persolvo tibi : nam quas equidem res adinveni, earum tibi offero dimidium, ossa scilicet datylorum, ac testas amygdalarum.

*Mor.* Fabula significat, quòd homines avaritia deorum efficit contemptores.

115. De Leone, & Homine.

1. **L**eo & homo, cum semel simul viam viarent, ac inter viandum, se quisque verbis commendaret; ecce, lapideæ occurrunt columnæ, in quibus erat incisum quòd homo suffocavit leonem.

2. Quam sculpturam homo leoni ostendens, ait : Hic videre licet, quantò homines leonibus ac feris omnibus præstantiores sunt, ac robustiores.

3. Ei leo promptè respondens inquit, Si apud leones essent, ceu apud homines, qui sculperet scirent, plures à leonibus homines, quam ab hominibus leones suffocari videres.

*Mor.* Fabula significat, quòd homines jactabundi fingunt se fecisse, quæ facere nunquam tentarunt.

116. De Vulpe quadam.

1. **V**ulpes cum racemos uvarum plenos jam, ac maturéscientes perspiceret, cupida de illis manducare, omnem viam machinata est, quâ illos comprehendere posset.

2. Sed cum omnem viam frustra tentasset, nec desiderio suo satisfacere quivisset, mœstitiâ vertens in gaudium, ait :

3. Racemi illi adhuc nimium sunt acerbi.

*Mor.* Fabula significat, quòd prudentis est fingere se nolle quæ se consequi non posse agnoscit.



## 117. Of the Boy, and the Scorpion.

1. **A** Boy sought after Grasshoppers in the Country, and when he would have taken a Scorpion, the Scorpion, after she knew his simplicity, said to him:  
 2. Oh boy, keep thee quiet, and hold off thy hand, if thou wilt not be wholly undone.

Mor. The fable signifieth, That he knoweth well what he ought to avoid, and what to follow, that considereth both ways.

## 118. Of the Fowler, and the Partridge.

1. **W** Hen a fowler would have killed a partridge, which he had caught, the partridge sighed, and said thus unto him:  
 2. Oh thou partridge-catcher, if thou wilt let me go, and grant me my life, I will fetch thee in many more other partridges.

3. And the fowler answered hand'only, Now I think thou deservest the rather to be killed, because thou promisest to destroy thy friends by treachery.

Mor. The fable signifieth, that he that seeketh by treachery to undo his friends, falleth headlong into danger.

## 119. Of the Hare, and the Tortoise.

1. **A** Tortoise, when a Hare jeered at his feet, smiled, and said to her:  
 If thou wilt run a race with me, thou shalt clearly see, that I am swifter than thou art.

3. To whom the Hare said, Thou dost not know what my feet can do; but let us choose a judge, that may set us out a race and a goal.

4. Thereupon they made choice of a fox, being the wittiest of all bruits, which appointed them the place, and the goal of the race.

5. The Tortoise, having abandoned all sloth and negligence, setting on her journey, never rested till she came at the goal.

6. But the hare trusting to her feet, after she had rested her a little, awoke, and ran to the goal as fast as her legs could carry her.

7. And when she found the tortoise resting there, she confessed with shame, that the tortoise had won of her.

Mor. The fable signifieth, that even very great matters will be dispatched by care and diligence, not by strength of body.

## 120. Of the Sallow, and the Ax.

1. **W** Hen the Ax fell'd a Sallow-tree, it made wedges of it, with which it might more easily cleave the Sallow.

2. Which thing the Sallow perceiving, it sighed and wailed, saying:

3. I do not so much complain of the ax, which cutteth me by mens hands, as of the wedges which are made out of my own body.

Mor. The fable signifieth, that in adversity oftentimes, friends that are true, are more injurious to friends, than enemies are.

## 117. De Puero, &amp; Scorpione.

1. **P**uer quidam ruri venabatur locustas, & cùm scorpionem capere vellet, scorio simplicitate ejus cognitâ, ait ei ;  
 2. Heus puer, dege in pace, ac manum abstine, si non vis totus perire.  
*Mor.* Fabula significat, quòd qui in utramque partem cogitat, is quæ se-  
 qui & quæ vitare debeat, probè tenet.

## 118. De Venatore, &amp; Perdice.

1. **V**enator quidam, cùm quam ceperat perdicem occidere vellet ; per-  
 dix gemens hujusmodi verba fecit ad eum :  
 2. Heus perdicum auceps, si me missam feceris, ac vitam donaveris,  
 alias perplures conducam tibi perdices.  
 3. Et auceps apposite respondet ; Nunc ego te magis occidi dignam judico,  
 quod amicos per insidias perdere polliceris.  
*Mor.* Fabula significat, quòd qui sibi charos perdere dolo quærit, is  
 præceps in periculum incidit.

## 119. De Lepore, &amp; Testudine.

1. **T**estudo, cùm ejus pedes lepus derideret, subridens inquit ad eum :  
 2. Si periculum in cursu feceris, quòd quàm tu velocior sim, liquido  
 cognosces.  
 3. Cui lepus ait, Te profectò fugit, quid mei valeant pedes ; sed ju-  
 dicem eligamus, qui cursum & terminum nobis definiat.  
 4. Igitur eligunt vulpem, brutorum omnium sagacissimam, quæ & lo-  
 cum, & cursui terminum constituit.  
 5. Testudo, omni segnitie & negligentia semotâ, iter arripiens, haud  
 quicvit donec ad terminum pervenit.  
 6. Lepus verò pedibus fidens, ubi paulam quievit, somno excitatus,  
 quantum pedes valuerunt, ad terminum cucurrit.  
 7. Ibi que cùm testudinem quiescentem reperit, se cum rubore fatetur  
 à testudine superatum.  
*Mor.* Fabula significat, quòd studio & diligentia, non corporis viribus,  
 res vel maximæ consueverunt.

## 120. De Salice, &amp; Securi.

1. **S**ecuris, cùm salicem caderet, ex eâ ipsa cuneos fecit, quibus sali-  
 cem facilius scinderet.  
 2. Quam rem præsentens salix, gemens æulânique ait ;  
 3. Non tantum de securi queror, quæ hominum manibus me scindit,  
 quantum de cuneis qui fiunt ex corpore meo.  
*Mor.* Fabula significat, quòd in adversis, non veri amici infestiores  
 amicis, quam inimici, sæpius redduntur.

## 121. Of the Boy, and his Mother.

1. **A** Boy having closely pilfered a book from his fellow, out of the school, gave it to his mother; which when his mother willingly received, and did not correct her son, the boy stole a cloak from another, and brought it to his mother too.

2. Which when his mother also received willingly, the boy wanting correction, (after he had stole more things day by day, and greater matters, as his years grew on) was at last publicly taken, and openly condemned by the Sheriffs to die, as being guilty of theft.

3. But when he was brought to the place of justice, and his mother followed him crying, after he had got leave to speak a word to his mother in her ear, he turned to her, and holding his mouth to his mothers ear, as if he were about to tell her some secret, he bit off her ear.

4. His mother cried out because of the smart, and cursed him.

5. Then they that led him along, blamed him exceedingly; not only for his theft, but because he was so ungracious towards his mother.

6. But he said to them without blushing; Let none of you wonder, that I have bit off my mothers ear; for, she her self hath been the author and cause of this my undoing.

7. For, if she had corrected me when I brought her a book, which I first filched from my fellow out of the school; having left my thievery for fear of strokes, I should never have come for the present to this kind of base death.

Mor. The fable signifieth, that he that in doing amiss is not corrected at the very first, becometh more wicked every day than other.

## 122. Of the Shepherd, and the Sea.

1. **A** Shepherd feeding sheep by the Sea-shore, when he once saw the sea calm, having a mind to sail, he changed his sheep for dates; which being shipped, when now he was put forth into the main sea, and was tossed to and fro with a storm, without any hope of being saved; he threw all those things that were in the ship into the sea, and with much ado got into a haven.

2. Soon after, when he kept sheep, and saw the sea now calm again, he said jestingly to his fellow, that commended the calmness of the sea; The sea would have dates again.

Mor. The fable signifieth, that use and experience, make us more wary amidst dangers.

## 123. Of the Peach-tree, and the Apple-tree.

1. **T**he Peach-tree and the Apple-tree were at a controversy whether was the fairer.

2. When they had striven a long time one with another, with sundry and sharp debates; a bramble out of the next hedge, hearing their contests, came to them, and said;

3. You have striven enough and too much betwixt your selves; be very quiet, and put an end to your brabbles.

Mor. The fable signifieth, that meaner men do oftentimes settle the controversies of their betters.

121. *De Puero, & Matre.*

1. **P**uer quidam, è ludo literario *librum socio clam auferens*, suæ matri tradidit illum; quem mater cum libenter accepisset, nec filium castigasset, rursus puer alii vestem clam abstulit, atque matri quoque detulit.

2. Quam cum mater etiam libenter accepisset, puer castigatione carens, cum plura in diem, ac majora *acrescentibus annis furaretur*, demum publice captus, ceu furti reus, *per quæstores publicè damnatus est mortis*.

3. Sed cum ad locum iustitiæ duceretur, eumque mater gembunda sequeretur, impetrarâ veniâ ut matri ad aurem unum loqui verbum liceret, ad eam conversus, atque os auri matris adhibens, uti quippiam secreti disciurus, *aurem dentibus illi abscidit*.

4. Mater verò præ dolore exclamans, mala illi *imprecatur*.

5. Tunc qui eum ducebant, eum *supra modum criminabantur*, non solam furti, sed quòd tam impius fuit in matrem.

6. Ille *absque rubore* inquit ad eos; Nemini vestrum sit mirum, quòd aurem matris dentibus abscidi; ipsa enim hujus meæ perditionis auctor est & causa.

7. Quippe si me castigasset, cum ei librum detuli, quem socio è scholis primùm clam abstuli, omiſſis præ timore verberum furtis, ad hoc in præsentia genus turpissimæ mortis non pervenissem.

*Mor.* Fabula significat, quòd qui in delinquendo ab initio non castigatur, facinorosior in diem efficitur.

122. *De Pastore, & Mari.*

1. **P**astor quidam juxta littus maris pecudes pascens, cum mare ipsum semel placidum aspiceret, *navigandi studio capim*, oves pro daëtylis commutavit; quibus navi impositis, cum in altum jam navigaret, & in tempestate sine spe salutis fluctuaret, quæ in navi sunt ea omnia projecit, atque in portum *viæ se recepit*.

2. Denuò cum oves pasceret, ac rursus mare jam tranquillum videret, suo consocio ipsam maris tranquillitatem commendanti, *ridicule ait*; Mare iterum daëtylos cupit.

*Mor.* Fabula significat, quod usus & peritia nos reddunt in periculis cautiore.

123. *De Punicâ, & Malo, arboribus.*

1. **P**unica & malus, arbores, de pulchritudine contendebant.

2. Cum diu inter se *variis & acerbis contentionibus certassent*; rubus ex proximâ sepe, hujusmodi contentiones accipiens, accessit ad eas, atque inquit:

3. Satis jam satis certatum inter vos est; quiescite admodum, & contentionibus finem imponite.

*Mor.* Fabula significat, quòd minores majorum lites sæpenumero componunt.

## 124. Of the Mole, and its Dam.

1. **T**He Mole is a living creature, blind by nature.
2. She said once to her dam, I perceive a great smell.
3. A little after, she saith again, I see a high chimney.
4. Again, a third time she saith, I hear the noise of smith's hammers.
5. Her mother said gently to her, O daughter, thou, as far as I perceive, art deprived not only of thine eyes, but also of thy nose and ears.
- Mor. The fable signifieth, That bragging fellows, when they profess great matters, are then most of all confuted in the smallest.

## 125. Of the Wasps, the Partridges, and the Husbandman.

1. **W**Hen once the wasps, and the partridges, being thirsty, were met together, they went to a country-man, begging drink of him, and promised, that they would abundantly requite him for his water.
2. For, the partridges promise to dig him his vineyard, so that his vines should yield full clusters of grapes.
3. And the wasps proffer largely, that they would defend his vineyard, by going about it, and keep thieves away thence.
4. To whom the husbandman said, I have two oxen, which though they promise nothing, do nevertheless do the same work.
5. And therefore it is better for me, to give them water than you.
- Mor. The fable signifieth, that we must not help to maintain them, that are idle and unprofitable.

## 126. Of Jupiter.

1. **W**Hen Jupiter made a wedding, every living creature offered him presents, each as they were able.
2. And the serpent pluck'd a Rose, and offered it to Jupiter, holding it in her mouth.
3. But as soon as Jupiter saw her, he said openly, Truly I receive presents from all with a good will, but I do not so from the serpent.
- Mor. The fable signifieth, that any wise man ought to perswade himself, that wicked mens presents are not without treachery.

## 127. Of the Ape.

1. **A**N Ape is said to bring forth two young ones, towards one of which only she bears affection, and out of her affection doth nurse it very diligently; but the other she hateth, and careth not for it.
2. Now it fell out, that that which the Ape so dearly loved, was strangled by her in her sleep: wherefore that which was neglected, was brought up to perfect age, as the mothers only joy.
- Mor. The fable signifieth, that fortune without doubt goeth beyond mens craft.

## 124. De Talpa, &amp; Matre.

1. **T**Alpa cæcum animal naturâ est.

2. Hæc aliquando matri ait, *Ingentem sentio odorem.*

3. Parùm post rursus ait, *Excelsam aspicio fornacem.*

4. Tertiò item ait; *Malteorum sonitus audio fabrilium.*

5. Ei mater comiter ait; Hæc filia, tu, uti percipio, non solùm oculis, sed nasò & auribus orba existis.

*Mor.* Fabula significat, quòd homines iactabundi, cùm magna profutur, tunc vel maximè in minimis redarguuntur.

## 125. De Vespa, Perdicibus, &amp; Agricolâ.

1. **V**espa semel, & perdices, *sui concite*, cùm simul convenissent, ad rusticum quendam tendunt, potum ab eo petentes; atque pollicentes, quòd illi pro aquâ largas referrent gratias.

2. Quippe perdices vineam fodere promittunt, quòd plenos vites producant racemos.

3. Vespæ verò se vineam circumuegno custodire, ac fures inde amovere large off.runt.

4. Quibus agricola inquit, Duos habeo boves, qui cùm nihil promittunt, eandem hanc operam nihil minùs præstunt.

5. Itaque satius est mihi illis, quàm vobis aquam præbere.

*Mor.* Fabula significat, non esse illis subveniendum, qui *vani & inutiles sunt.*

## 126. De Jove.

1. **C**ùm Jupiter nuptias celebraret, cuncta animalia illi munera obtulerunt, *quæque pro viribus suis.*

2. Verum enim serpens *Rosam legit*, & ore illam tenens Jovi obtulit.

3. At Jupiter ut eum aspexit, palàm inquit, Ab omnibus dona libenter equidem accipio; verùm à serpente id haudquaquam facio.

*Mor.* Fabula significat, improborum munera non esse sine dolis, quivis prudens sibi persuadere debeat.

## 127. De Simiâ.

1. **S**imia duos camelos parere fertur, quorum *ad unum* duntaxat efficitur, & ex affectu illum diligentissimè nutrit; alterum verò odit, negligitque.

2. Contigit autem, quòd *qui in deliciis habebatur*, à simiâ in somnis fuit suffocatus; quamobrem qui neglectus erat, ad perfectam usque ætatem, *ceu matris deliciae*, fuit educatus.

*Mor.* Fabula significat, quòd hominum prudentiam fortuna proculdubio superat.

## 128. Of the Flea.

1. **W**hen a flea had one time bitten one, and when he was catch'd, was asked, Who he was, that offered to eat up his limbs; he said; That he was one of that sort of living creatures, to which nature had appointed, that they should live on that fashion; and that he would not kill him, seeing he could not do him much hurt.

2. But the man smiled, and said to him, Thou shalt by so much the rather be killed by my hands, because it is not lawful to hurt any one, more or less without cause.

Mor. The fable signifieth, that we ought not to pity wicked men, whether they offend less or more.

## 129. Of the Flea, and the Man.

1. **A** Flea skipping after its wonted fashion, settled upon a man's foot, and bit him hard.

2. At which biting, the man being greatly vexed, took the flea, and would have crushed her with his nails.

3. But the flea skipping out of his hands, escaped death.

4. Then the man exclaimed, and said, O Hercules, thou queller of evil things, why didst thou not come, and help me to suppress this flea?

Mor. The fable signifieth, that one ought to crave God's assistance, not in every the least, but in great and weighty matters.

## 130. Of the Pismires, and the Grasshopper.

1. **I**T was about mid-winter, when the pismires laid their wheat abroad in the sun.

2. Which a grasshopper seeing, when she was almost starved with hunger, she went to them, and intreated them to give her some wheat to eat.

3. But when the pismires asked her, What she did in summer, and whether she stood idle, and doing nothing or no, all that season?

4. The grasshopper answered them, I neither stood idle, or doing nothing; but I sang, whereby I eased their toil, that travelled upon the way.

5. Which when they heard, the pismires laughed, and said; If thou sangeest in summer, to delight travellers; dance now, for fear lest thou be starved with cold.

Mor. The fable signifieth, that he that doth not do things that are to be done in their seasons, falls into extremities, when he doth not think of it.

## 131. Of the Husband, and his Wives.

1. **I**T was the spring time, wherein one that had been nicely brought up, because he was neither young nor old, (for he was half hoary-haired) married two wives together; the one antient in years, and the other somewhat young.

2. When they dwelt all in one house together, the old wife, that she might allure her husband wholly to love her, felt her husband's head every day, and pulled away his black hairs.

3. Out of a like desire, the younger, that she might get him away out of the old man's company, pluck'd out his white hairs.

## 128. De Pulice.

1. **P**ulex cùm quendam *morſu* aliquando *ſtimulaſſet*, captuſque rogaretur, Quiſnam eſſet, qui membra ei depaſceret, ait, Se ex eo animalium genere eſſe, quibus à naturâ datum eſſet, ut eo pacto *vitam vivant*, nec eum occidere velit, cùm multum mali facere ipſe illi nequeat.

3. At homo ille ſubridens, inquit ad eum, Eò magis meis necaberis manibus, quoniam nec multam nec parum, *abs re* quempiam lædere licet.

*Mor.* Fabula ſignificat, quòd malorum licet parum vel multum delinquant, miſerere haud oportet.

## 129. De Pulice, &amp; Homine.

1. **P**ulex ſuo ſolito more ſaltans, ſuper hominis pedem reſedit, illumque *morſu* acriter pupugit.

2. Quà punſtione homo ira graviter concitus pulicem cepit, & unguibus obtundere voluit.

3. Sed pulex manibus exiliens, mortem vitavit.

4. Tum homo exclamans, ait; O Hercules, malorum extinctor, ecquid mihi in hunc opprimendum præſens non fuiſti?

*Mor.* Fabula ſignificat, quòd non in minimis, ſed in magnis ardoiſque rebus à Diis auxilium quiſ implorare debet.

## 130. De Formicâ, &amp; Cicadâ.

1. **H**emis erat medium, cùm formicæ ſparſim triticum apicabant.

2. Quod cicada aſpiciens, cùm inedia conſiceretur, acceſſit ad eas; ac triticum, pro alimonia ut ſibi concederent, oravit.

3. At cùm formicæ eam rogarent, Quidnam æſtate fecerit, num ſegnīs & otioſa eo tempore ſteterit?

4. Illi cicada ait: Neque ſegnīs aut otioſa ſtetī, ſed cantu cecini, quo laborem viæ viantibus levabam.

5. Quâ re audita, formicæ ſubridentes inquirunt, Si æſtate cecinīſti, ut viantes delectares, nunc ſalta nè frigore conſiciaris.

*Mor.* Fabula ſignificat, quòd qui quæ faciendæ ſunt, ſuo tempore non facit, iſ in anguſtias (quando non putat) incidit.

## 131. De Viro, &amp; Uxoribus.

1. **T**empus erat veris, quo quidam in deliciis educatus, cùm nec juvenis nec ſenex eſſet, (*ſemi-cannus* enim erat capillis) duas ſimul duxit uxores; unam quidem natu grandem, alteram verò juniorem.

2. Cùm omnes eandem habitarent domum, uxor anus ut virum in amorem ſui polliceret, quotidie viri caput pertrectans, nigros illi eveſſebat capillos.

3. Pari ſtudio junior, ut ab anus conſuetudine illum amoveret, albos eveſſebat capillos.

4. Poſtre



4. *At the last, they so pilled him, that they made their husband bald and ridiculous, to his utter disgrace.*

*Mor. The tale signifieth, that there is no better way of health for old men, than to be without women, and especially young ones; unless they would have themselves quite undone.*

132. Of one that promised Impossibilities.

1. **A** Poor man being sick and sore pained, when he was given over by the Physicians, besought the gods, and promised them, that if they would restore him his health again, he would offer them an hundred oxen for a sacrifice.

2. But when his wife heard him, and asked him, Where wilt thou have these, if thou recover? He said:

3. Why, dost thou think that I shall arise hence, that the gods may require these things of me?

*Mor. The fable signifieth, that many are forward to promise, what they never mean to perform in good earnest.*

133. Of the Frogs.

1. **T**WO Frogs were fed in a fen; but in summer time, when the fen was dried up, they quite forsook that, and sought out another; but they light upon a deep Well.

2. Which as soon as they saw, one said to the other, Ho, dost thou hear? let us go down into this Well.

3. She made answer, and said, If then the water shall dry up here, how shall we get up again?

*Mor. The fable sheweth, that we ought not to set upon things unadvisedly.*

134. Of the Dog, and the Cock.

1. **A** Dog and a Cock, having made a league of amity, undertook a journey. 2. And when the night came upon them, the Cock got up into a tree, and slept; but the dog slept at the root of a hollow tree.

3. When the cock crew in the night, as he uses to do, a fox, as soon as she heard him, ran to him, and standing below, intreated him to come down to her, because she desired to embrace a living creature, so commendable for song.

4. But when he had said, that she should first call the porter, who slept at the bottom of the tree; that after he had opened the door, he might come down; and as she sought him, that she might call him, the dog presently starting out, tare her all in pieces.

*Mor. The fable signifieth, that wise men do by a sleight, send their insulting enemies to them that are stronger.*

135. Of the Lion, and the Bear.

1. **A** Lion and a Bear having got a great fawn betwixt them, fought about it. 2. Thereupon, being sorely wounded one by another, they lay down weary, after they were taken with a dizziness, upon their fore sight.

3. Now the fox going about and about, when he saw them both laid, and the fawn lying betwixt them, slept in betwixt them both, and snatcht it up, and ran away.

4. Postremo irā illum depilārent, ut calvum ac ridiculū, *non sine summo opprobrio*, virum reddiderint.

*Mor.* Fabula significat, quod nulla melior senibus salus existit, quā scēminis carere, & maxime junioribus, *nisi penitus obrui se velint.*

### 132. De impossibilia promittente.

1. **V**ir pauper ægotans, & malè affectus, cū à medicis desperatū esset, deos rogabat pollicens si sanitatem ei rursus restituerent, centum boves ipsis oblaturum esse in sacrificium.

2. Uxore autem ejus, audiente; & *Ubi tibi hæc*, si convalueris? Ille ait;

3. Putas enim surgere me hinc, ut dii hæc à me repetant?

*Mor.* Fabula significat, multos facile polliceri, quæ re comprobare non sperant.

### 133. De Ranis.

1. **R**anæ duæ in palude pascebantur, æstate autem siccata palude, illa derelictā, quærebant aliam; cæterū profundum invenerunt puteum.

2. Quo viso, altera alteri inquit, Descendamus, heus tu, in hunc puteum.

3. Illa respondens, ait: Si igitur & hic aqua aruerit, quomodo ascendemus?

*Mor.* Fabula declarat, non oportere inconsiderate res aggredi.

### 134. De Cane, & Gallo.

1. **C**anis & Gallus, inita societate, iter faciebant.

2. Vesperā autem superveniente, gallus conscensa arbore dormiebat, ut canis ad radicem arboris excavata.

3. Cū gallus ut assolet, noctu cantasset vulpes ut audivit, accurrit, & stans inferiūs, ut ad se descenderet, rogabat, quod cuperet commendabile ad eū cantu animal complecti.

4. Cū autem is dixisset, ut janitorem prius excitaret ad radicem dormientem, ut cū ille aperuisset, descenderet; & illā quærente ut ipsum vocaret, canis statim proficiens eam dilaceravit.

*Mor.* Fabula significat, prudentes homines inimicos insaltantes ad fortiores astu mittere.

### 135. De Leone, & Urso.

1. **L**eo & ursus simul magnum nacli Hinnilum, de eo pugnabant.

2. Graviter igitur à seipsis affecti, ut ex tanta pugna etiam vertigine corripentur, defatigati jacebant.

3. Vulpes autem circum circa exendo, ubi prostratos eos vidit, & hinnulum in medio jacentem, hunc per utrosque percurrere rapuit; fugiensque abiit.

4. But they indeed saw him ; but because they were not able to rise, they said, Woe is us, poor wretches, because we have taken pains for the fox.

Mor. The Fable signifieth, that whilst some take pains, others go away with the gains.

### 136. Of the Bat, the Bramble, and the Cormorant.

1. **A** Bat, and a Bramble, and a Cormorant, having made a league of partnership, resolved to turn Merchants.

2. Thereupon the bat having borrowed Money, threw it into the stock ; the bramble took a Suit with her ; and the cormorant being the third, brought Brass : and they put to sea.

3. Now when a great storm arose, and the Ship was overwhelmed, and every thing lost, they themselves escaped to land.

4. Since that time therefore, the cormorant sits always near the sea-shores, to see whether the sea any where casts up brass.

5. And the bat being afraid of creditors, doth not appear on the day time, but goeth out to feed by night.

6. The bramble catcheth hold of the clothes of them that go by, seeking if any where she can find her own.

Mor. The fable signifieth, that we fall again afterwards to those things, which we most mind.

### 137. Of the Peacock, and the Jack-daw.

1. **T**he Peacock intreated the birds, being about to make a King, that they would make choice of her, for her beauty.

2. Now, when all passed their votes for her, the jack-daw making a speech, said :

3. But if when thou art King, the eagle begin to pursue us, how wilt thou relieve us ?

Mor. The fable signifieth, that Princes ought to be chosen, not only for their gallantry, but also for their fortitude and prudence.

### 138. Of the wild Boar, and the Fox.

1. **A** Wild Boar standing by a tree, whetted his tusks.

2. The fox asking him the reason, why he whetted his tusks, there being no necessity, he said ;

2. I do not this without cause ; for if danger come upon me, it will then be in vain for me to be busie in whetting my tusks ; but I must use them, being prepared aforehand.

Mor. The fable signifieth, that one ought to be prepared against a danger.

### 139. Of the Lark.

1. **A** Lark being caught in a snare, lamented, and said :

2. Woe is me, miserable and unhappy bird, I have stoln no bodies gold, nor silver, nor any other precious thing.

3. But, a small corn of wheat, hath been the occasion of my death.

Mor. This fable aimeth at them, that undergo great danger for unprofitable gain.

4. At illi videbant quidem ipsum, sed quia non poterant surgere, Nos miseros dicebant, quia vulpi laboravimus.

*Mor.* Fabula significat, aliis laborantibus, alios lucrari.

136. De Vespertillone, & Rubo, & Mergo.

1. **V**espertilio, & Rubus, & Mergus, inita societate, mercatoriam decreverunt vitam agere.

2. Itaque vespertilio argentum mutuata projecit in medium; rubus vestem secum accepit; mergus tertius, zs: & navigaverunt.

3. Tempestate autem vehementi oborta, & navi eversa, omnibus perditis, ipsi in terram evaserunt.

4. Ex illo igitur mergus litoribus semper assidet, num quopiam zs ejiciat mare.

5. Vespertilio verò, creditores timens, interdiu non apparet, noctu ad pabulum exit.

6. Rubus prætereuntium vesti inhaeret, sicubi suam cognoscat querendo.

*Mor.* Fabula significat, nos in ea quibus incumbimus, in posterum recedere.

137. De Pavone, & Monedula.

1. **A**vibus creaturis Regem, Pavo orabat, ut se ob pulchritudinem eligerent.

2. Eligentibus autem eum omnibus, monedula suscepto sermone, ait:

3. Sed si, te regnante, aquila nos persequi aggressa fuerit, quomodo nobis opem feret?

*Mor.* Fabula significat, Principes non modò propter pulchritudinem, sed ob fortitudinem & prudentiam eligi oportere.

138. De Apro sylvestri, & Vulpe.

1. **A**per agrestis cuidam arbori adstans, dentes acuebat.

2. Vulpe rogante causam; quare nulla proposita necessitate dentes acueret, ait;

3. Non abs re hoc facio; nam, si me periculum invaserit, nequaquam me tunc acuendis dentibus occupatum esse oportebit, sed potius paratis uti.

*Mor.* Fabula significat, adversus periculum præparatum esse oportere.

139. De Cassia.

1. **C**assia laqueo capta, plorans dicebat;

2. Hei mihi miseræ & infelici volucris, non aurum surripui cuiusquam, non argentum, non aliud quicquam pretiosum.

3. Granum autem tritici parvum mortis mihi causa fuit.

*Mor.* Fabula in eos tendit, qui ob inutile lucrum, magnum subeunt periculum.

## 140. Of the Hind-Calf.

1. **T**He Hind-Calf said once to the Hart :

2. Sire, thou art both swifter and bigger than the dogs, and besides thou bearest huge horns for revenge ; why then art thou so afraid of them ?

3. And he smiling, said, My son, these things are true indeed ; but this one thing I know, that when I hear the barking of a dog, I am presently, I know not how, set a running.

Mor. The fable signifieth, That they that are by nature fearful, can be made stout by no admonition.

## 141. Of the Covetous Man.

1. **A** Covetous man, when he had sold all his goods, and made a gold wedge, he buried it in a place, burying there also, both his mind and his reason, and going by it every day, looked at it.

2. Now, one of his work-folks, by minding it, came to know it ; and digged up the wedge, and stole it.

3. After this, he went himself also : and seeing the place empty, he began to lament and pull off his hair.

4. When one saw him thus taking on, and understood the reason, he said :

5. O Sir, be not so sad, for whilst you had the gold, you had it not.

6. Therefore take a stone, and hide it instead of thy gold, and suppose it to be thy gold, for it will do thee the same service : for, as far as I perceive, when thou hadst the gold, thou madest no use of it.

Mor. The fable signifieth, that the possession of a thing is nothing worth, unless use be made of it.

## 142. Of the Geese, and the Cranes.

1. **T**He Geese and the Cranes fed in the same meadow.

2. And when they saw the fowlers, the Cranes quickly flew away, because they were light ; but when the Geese tarried behind, because of the weight of their bodies, they were taken.

Mor. The fable signifieth, that in the sacking of a City, poor men easily get away : but rich men being taken prisoners, are made slaves.

## 143. Of the Tortoise, and the Eagle.

1. **A** Tortoise intreated an Eagle, that she would teach her to fly.

2. But when she told her, that this was quite different from her nature, she pressed upon her the more with intreaties.

3. Therefore she took her in her talions, and bare her up a great height : and thence let her down.

4. But she fell upon rocks, and was dashed to pieces.

Mor. The fable signifieth, that many have done themselves hurt, who in their endeavours have not hearkened to them that were wiser.

## 140. De Hinnulo.

1. **H**innulus aliquando Cervo ait ;

2. Pater, tu & major & celerior canibus, & cornua præterea ingenia gestas ad vindictam ; curnam igitur sic eos times ?

3. Et ille ridens ait ; Vera quidem hæc inquis, fili ; unum verò scio, quod cum canis latratum audivero, statim ad fugam, nescio quo modo, efferor.

*Mor.* Fabula significat, naturam timidos, nullam admonitione fortificari.

## 141. De Avaro.

1. **A**varus quidam cum omnia sua bona vendidisset, & auream glebam fecisset, in loco quodam infodit, una defossa illie & animo suo & mente, atque quotidie eundo ipsam videbat.

2. Id autem ex operariis quidam observando cognovit, & refossam glebam abstulit.

3. Post hæc & ille profectus, & vacuum locum videns, lugere cepit, & capillos evelleret.

4. Hunc cum quidam vidisset, sic plorantem, & causam audivisset ;

5. Nè sic, ait, & tu tristare ; neque enim habens aurum habebas.

6. Lapidem igitur pro auro acceptum reconde, & puta tibi aurum esse ; eundem enim tibi usum præstabit : nam, ut video, neque cum aurum erat, utebare.

*Mor.* Fabula significat, nihil esse possessionem nisi usus adfuerit.

## 142. De Anseribus, &amp; Grunibus.

1. **A**nseres & grues in eodem prato pascebantur.

2. Venatoribus autem visis, grues, quod essent leves, statim evolaverunt ; anseres verò ob onus corporum cum mansissent, capti fuerunt.

*Mor.* Fabula significat, quod in expugnatione urbis, inopes facile fugere, divites autem servire captos.

## 143. De Testudine, &amp; Aquila.

1. **T**estudo orabat aquilam, ut se volare doceret.

2. Ea autem admonente procul hoc à natura ipsius esse, illa magis precibus instabat.

3. Accepit igitur ipsam unguibus, & in altum sustulit ; inde demisit.

4. Hæc autem in petras cecidit, & contrita est.

*Mor.* Fabula significat, multos, quia in contentione prudentiores non audiverunt, seipsos læsisse.

## 144. Of the Hinde.

1. **A** Hinde being blind of one eye, fed upon the shoar, having the well eye towards the land, because of the hunters, and the other towards the sea, whence she suffered nothing.

2. But some that sailed by, and supposed this, shot her.

3. Now she bewailed her self, because she had suffered nothing from whence she feared; and was betrayed by that, which she thought would do her no hurt.

Mor. The fable signifieth, that oftentimes those things do us good, which seem to be hurtful for us; and those things do us hurt, which seem good for us.

## 145. Of the Hinde, and the Lion.

1. **A** Hinde a running away from the hunters, entred into a cave.

2. And when she had light upon a Lion there, she was caught by him.

3. And as she died, she said, Woe is me! striving to out-run men, I have light upon one, that is the most cruel of all wild beasts.

Mor. The fable signifieth, that many men, whilst they avoid small perils, run into great ones.

## 146. Of the Hinde, and the Vine.

1. **A** Hinde running away from the Hunters, lay hid in a Vine.

2. Now when they had passed by a little, the Hinde thinking that she now lay very close, began to browse the leaves of the vine.

3. But when they were stirred, the hunters turning back, and supposing that which was true, that some beast was hid under the leaves, they shot the hinde through with their arrows.

4. And she dying, said such words as these: I am justly served; for I ought not to have hurt the vine, which preserved me.

Mor. The fable signifieth, that God punisheth those, that wrong their benefactors.

## 147. Of the Ass, and the Lion.

1. **A** Cock once fed with an Ass.

2. And when a Lion set upon the Ass, the Cock crew; and the Lion (for they say that he is afraid at the crowing of a Cock) ran away.

3. But the ass thinking, that he ran away because of him, presently made after the lion.

4. And as he pursued him a good way off, where the cock's crowing could no more be heard, the lion turned back, and worried him.

5. But he, as he died, cried out, Wo is me, wretched and mad ass! for what have I rushed into the battel, that were not born of fighting parents?

Mor. The fable signifieth, that many men have set upon their enemies, that have crouched on purpose, and so have been slain by them.

144. *De Cervâ.*

1. **C**erva altero obcecata oculo, in littore pascebatur, *sanum oculum* ad terram propter venatores habens, alterum verò ad mare, unde nihil suspicabatur.

2. Præternavigantes autem quidam, & hoc conjectantes, ipsam sagittarunt.

3. Hæc autem seipsam lugebat, quòd unde timuerat, nihil passa foret; quod non putabat malum allaturum, ab eo progitam.

*Mor.* Fabula significat, sæpè quæ nobis noxia videntur utilia fieri; quæ verò utilia, noxia.

145. *De Cervâ, & Leone.*

1. **C**erva venatores fugiens, in speluncam ingressa est.

2. In leonem autem ibi cùm incidisset, ab eo comprehensa est.

3. Moriens autem dicebat; Hei mihi, homines fugiens, in *ferarum inimicissimum* incidi.

*Mor.* Fabula significat, multos homines, dum parva fugiunt pericula, in magna incurrere.

146. *De Cervâ, & Vite.*

1. **C**erva venatores fugiens, vite delituit.

2. Cùm præterissent autem parumper illi, cerva *provsus* jam latere arbitrata, *vitis folia* pasci incepit.

3. Illis verò agitat, venatores conversi, &, quod erat verum, arbitrati, animal aliquod sub foliis occultari, *sagittis confecerunt cervam.*

4. Hæc autem moriens talia dicebat; Iusta passa sum, non enim offendere oportebat, quæ me serviret.

*Mor.* Fabula significat, qui injuria benefactores afficiunt, à Deo puniri.

147. *De Asino, & Leone.*

1. **C**um asino gallus aliquando pascebatur.

2. Leone autem aggresso asinum, gallus exclamavit, & leo (aiunt enim hunc galli vocem timere) supit.

3. At asinus ratus propter se fugere, *aggressus est statim leonem.*

4. Ut verò procul hunc persecutus est, quò non ampliùs galli perveniebat vox, conversus leo devoravit.

5. Hic verò moriens clamabat; Me miserum & dementem! ex pugnacibus enim non natus parentibus, *cujus gratia in aciem irruì?*

*Mor.* Fabula significat, plerisque homines, inimicos, qui se de industria humiliarunt, aggredi, atque ita ab illis occidi.



148. Of the Gardiner, and his Dog.

1. **A** Gardiner's dog fell into a well : now the gardiner went down himself into the well, to take him out thence.
  2. But the dog thinking that he came to souce him in deeper, turned and bit the Gardiner.
  3. Now he returning with the smart, said, I am rightly served : for why did I strive to save one, that would kill himself?
- Mor. This fable is against unjust and ungrateful persons.

149. Of the Swine, and the Dog.

1. **A** Swine and a Dog miscalled one another.
  2. And the Swine swore by Venus, that without all question, he would rend the dog with his teeth.
  3. At these words the dog said tauntingly, Thou dost well to swear to us by Venus, for thou stinkest, thou art well beloved of her, who by no means admitteth any one, that tasteth thy unclean flesh, into her chappel.
  4. The swine said to him again, The goddess therefore makes greater shew that she loves me, for this very reason : for she utterly dislikes any one that killeth me, or hurteth me any way. But thou stinkest both alive and dead.
- Mor. The tale signifieth, that discreet Orators can handsomly turn, what their enemies object, to their own commendation.

150. Of the Sow, and the Bitch.

1. **A** Sow and a Bitch fell out about their fruitfulness.
  2. Now the Bitch said, That she was the most fruitful of all creatures that have feet.
  3. And the Sow at these words said, But when thou seest these words, know that thou whelpst blind puppies.
- Mor. The fable signifieth, that things are judged on, not by the but by their perfection.

151. Of the Serpent, and the Crab.

1. **A** Serpent lived with a Crab, having made a league of friendship with him.
  2. Therefore the Crab being plain in behaviour, advised him, that he would change his subtilty : but he did not do as he would have him.
  3. Therefore when the crab had watched him asleep, and had pinch'd him as hard as he could, he killed him.
  4. And when the serpent, after he was dead, was stretch'd out in length, he said, Thou shouldest have been thus streight and plain hertofore, and then thou hadst not suffered this punishment.
- Mor. The fable sheweth, that they rather receive the hurt, that set upon their friends by a wile.

148. *De Olitore, & Cane.*

1. **O**litoris Canis in puteum decidit ; olitor autem ipsum illinc extraxit, descendit & ipse in puteum.  
 2. Ratus autem canis accessisse, ut se *inferius magis* obrueret, conversus olitorem momordit.  
 3. Hic autem cum dolore reversus, Justa inquit patior ; nam cur unquam *sui interfectorem* servare studui ?  
*Mor.* Fabula est in injustos, & ingratos.

149. *De Sue, & Cane.*

1. **S**us & canis *mutuo convitiabantur*.  
 2. Et sus jurabat per *Venerem* procukdubiò *dentibus discissurum canem*.  
 3. Canis verò ad hæc *diffimulante* dixit, Benè per *Venerem* nobis juras, significas enim ab ipsa vehementer te amari ; quæ impuras tuas carnes degustantem nullo pacto in sacellum admittit.  
 4. Ei sus, Propter hoc igitur *magis præ se fert dea amare me* ; nam occidentem, aut alio quovis modo ledentem me, omnino averfatur : Tu tamen male oles, & viva & mortua.

*Mor.* Fabula significat, prudentes Oratores, quæ ab inimicis objiciuntur, *artificiose* in laudem convertere.

150. *De Sue, & Cane.*

1. **S**us & Canis *de fecunditate certabant*.  
 2. Dixit verò canis se *fecundam* esse maximè pedestrium omnium.  
 3. Et sus occurrens ad hæc inquit, Sed cum hæc dicis, scito *cacos* te *cauolos* *parere*.  
*Mor.* Fabula significat, non in celeritate res, sed in perfectione judicari.

151. *De Serpente, & Cancro.*

1. **S**erpens, unà cum Cancro vivebat, *inita cum eo societate*.  
 2. Itaque cancer *simplex moribus*, ut & ille astutiam mutaret, admonerat ; hic autem *minimè* obediebat.  
 3. Cum observasset igitur cancer ipsum dormientem, & pro viribus compressisset, occidit.  
 4. At serpenti post mortem extenso, ille ait ; Sic oportebat antehac rectum & simplicem esse ; neque enim hanc *panam* dedisses.  
*Mor.* Fabula significat, qui cum dolo amicos adeunt, ipsos offendi potius.

## 152. Of the Shepherd, and the Wolf.

1. **A** Shepherd found a wolf's whelp newly littered, and took it up and brought it up with his dogs.

2. And when it was grown up, if at any time a wolf had caught a sheep, he also himself made after him with the dogs.

3. But when the dogs once could not overtake the wolf, and therefore came back again, he followed him; that when he had overgot him, he might partake of the prey, as well as the wolf; and came thence back again.

4. But if a wolf had not caught a sheep without, he himself killed one privately, and eat it with the dogs.

5. Till when the Shepherd had guessed and found out the matter, he hang'd him on a tree, and killed him.

Mor. The fable signifieth, that a naughty nature doth not breed good manners.

## 153. Of the Lion, and the Wolf.

1. **A** Lion, when he was old, was sick and lay in his den.

2. Now the other beasts, except the fox, had come to their king, to see how he did.

3. The wolf therefore taking an occasion, accused the fox to the lion, as if he did not care for the lord of him and them all; and therefore did not come to visit him.

4. In the mean time, the fox was there, and heard the last words of the wolf; and the lion grumbled against her.

5. But having beg'd a time to make her apology, she said, And which of them that have assembled, hath done so much good as I, which have gone about all parts, and have enquired and learned a medicine of a Physician for you?

6. And when the lion had forthwith commanded, that she should tell the receipt, she said, If after a live wolf be dead, you put his warm skin about you.

7. And as the wolf lay, the fox laughed, and said, Thus thou must not persuade our lord to ill will, but to good will.

Mor. The Fable signifieth, that he that is daily plotting, doth bring the halter upon his own neck.

## 154. Of the Woman.

1. **A** Woman had a drunken husband; and she, to free him from his distemper, devised such a trick as this:

2. For when she had observed him over-gone with drink, and senseless like a dead man, she took him upon her shoulders, and carried him into a burying-vault; and there laid him, and went away.

3. Now when she supposed he was sober, she went and knockt at the door of the burying-vault.

4. And when she ask'd, who is that, that knocks at the gate? his wife answer'd.

5. It is I, that bring meat for them that are dead.

6. And he replied, O good wife, bring me nothing to eat, but something to drink; for, thou makest me sad, seeing thou mentionest meat, and not drink.

7. But she said, as she wailed and struck her breast, Who is me, poor woman! for I have done no good neither by my flight.

8. For you, husband, are not only not amended, but you are become worse than you were; your distemper is grown to an habit to you.

Mor.

152. De Pastore, & Lupo.

1. **P**ASTOR nuper natum lupi catulum reperit, ac sustulit, unâque cum catulis nutrit.

2. At cum adolevisset, si quando lupo ovem rapuisset, cum canibus & ipse persequatur.

3. Cum canes verò aliquando non possent assequi lupum, atque ideo reverterentur, ille sequebatur, ut cum ipsum assecutus esset, *particeps foret venationis* ut lupo; inde redibat.

4. Sin autem lupo extrâ non rapuisset ovem, ipse clam occidens, unâ cum canibus comedit.

5. Donec pastor cum conjectasset, & intellexisset rem, de arbore ipsum suspendit, & occidit.

*Mor.* Fabula significat, naturam pravam bonos mores non nutrire.

153. De Leone, & Lupo.

1. **L**EO, cum consenuisset, ægrotabat jacens in antro.

2. Accesserant autem visitatura regem, præter vulpem, cetera animalia.

3. Lupo igitur *capta occasione* accusabat apud leonem vulpem, quasi *nihil facientem* suum omnium dominum, & propterea neque ad visitationem profectam.

4. Interim affuit vulpes, & ultima audivit lupo verba; leo igitur contra eam infremuit.

5. Sed *defensionis tempore* petito, Et quis, inquit, eorum qui conveniunt tantum profuit, quantum ego, quæ in omnem partem circui, & medicamentum pro te à medico quaesivi, & didici?

6. Cum autem leo statim, ut medicamentum diceret, imperasset, illa inquit, Si lupo vivente excoriato, ipsius *callidam pellem* inducis.

7. Et lupo jacente, vulpes ridens ait, Sic non oportet dominum ad malevolentiam movere, sed benevolentiam.

*Mor.* Fabula significat, cum qui quotidie machinatur, in seipsum laqueum vertere.

154. De Muliere.

1. **M**ULIER quædam virum ebrium habebat, ipsum autem à morbo liberatura, tale quid commenta est.

2. *Aggravatum enim ipsum ab ebrietate* cum observasset, & mortui instar insensatum, in humeros elevatum, in sepulchretum allatum deposuit, & abiit.

3. Cum verò ipsum jam sobrium esse conjectata est, profecta januam pulsavit sepulchreri.

4. Ille autem cum diceret, *Quis est, qui pulsat januam?* uxor respondit;

5. Mortuis *tribaria* ferens ego adsum.

6. Et ille, *Non mihi comesse sed bibere*, O optima, adfer; *tristem enim me reddis*, cum cibi, non potus meministi.

7. Hæc autem pectus plangendo; Hæc mihi miseræ, inquit, nam neque astu profui.

8. Tu enim, vir, non solum non extendatus es, sed pejor quoque teipso evasisti; in *calicem* tibi deducum est *u. o. bni*.

*Mor.*

Mor. The fable signifieth, that we must not continue in bad actions; for custom sets upon a man sometimes, even whether he will or not.

## 155. Of the Swan.

1. **A** Rich man kept both a goose and a swan, yet not for the same purposes; but the one for to sing, and the other for his table.
2. But when the goose was to suffer those things for which he kept her, it was night, and the time did not permit to discern them both.
3. Now the swan being had away instead of the goose, he sung a song, as an entrance to his death; and discovered his nature by the song, and so escaped death by the sweetness of his singing.

Mor. The fable signifieth, That musick oftentimes deferreth death.

## 156. Of the Black-More.

1. **O**ne bought a Black-more, thinking that he had such a colour through the negligence of him that had him before.
2. And after he had taken him into his house, he used all kind of washing towards him, and strove to make him clean with all kind of baths.
3. But he could not alter his colour; but the smart bred a disease.

Mor. The fable signifieth, that, natures remain, as they were bred at the first.

## 157. Of the Swallow, and the Crow.

1. **T**he Swallow and the Crow strove which was the fairer.
2. And the Crow answered and said unto her, But thy beauty looks gay in the spring time, but my body lasteth in winter.

Mor. The fable signifieth, that the lastingness of a body is better, than the handsomness.

## 158. Of the Owl.

1. **A**N owl hanged out at a window.
2. Now a bat went and asked her the reason, why she was silent on the day, and sang on the night?
3. And when she said, she did not this for nothing; (for she said, she had been once caught by singing on the day, and therefore ever since she wisely avoided it;) the bat said, But thou must not now take heed, when it doth thee no good; but thou shouldst have done it, before thou wast caught.

Mor. The fable signifieth, that in misfortunes, repentance is unprofitable.

## 159. Of the Cocks.

1. **A** Country man's son roasted Cocks.
2. And when he heard them chirp, he said, O ye base living creatures, do you sing, when your houses are on fire?

Mor. The fable signifieth, that every thing done unseasonably, is discommendable.

*Mor.* Fabula significat, non oportere in malis actibus immorari; nam & nolentem quandoque hominem consuetudo invadit.

155. De Cygno.

1. **V**ir dives anserem simul & cygnum nutriebat; ~~non~~ ad eadem tamen, sed alterum cantus alterum mensæ gratiâ.

2. Cum autem deberet anserem pati ea, quorum causâ nutriebat, nox erat, ac discernere, tempus non permisit, utrumque.

3. Cygnus autem pro anseris abductus cantat cantum quandam mortis exordium; & cantu significat naturam, mortem verò effugit suavitate canendi.

*Mor.* Fabula significat, sæpe musicen differre mortem.

156. De Æthiope.

1. **Æ**thiopem quidam emit, talem ei colorem inesse ratus, negligentia ejus qui prius habuit.

2. Ac assumpto in domum, omnes ei adhibuit abstersiones, omnibus lavacris tentavit mundare.

3. At colorem quidem transmutare non potuit, sed morbum dolor paravit.

*Mor.* Fabula significat, manere naturas, ut à principio provenerunt.

157. De Hirundine, & Cornice.

1. **H**irundo & cornix de pulchritudine contendebant.

2. Respondens autem cornix ei dixit: Sed tua pulchritudo verno tempore floreret, meum verò corpus etiam hyeme durat.

*Mor.* Fabula significat, durationem corporis decore meliorem esse.

158. De Butali.

1. **B**utalis à fenestra quâdam pendeat.

2. Vespertilio autem profecta rogavit causam, quare die fileret, nocte caneret.

3. Cum autem id ea non incassum hoc facere dixisset, (nam die canendo olim capta fuerat, & propterea ex illo prudens evasit) vespertilio ait, Sed non nunc te cavere oportet, cum nulla utilitas; sed antequam capereris.

*Mor.* Fabula significat, in infortunis inutilem esse pœnitentiam.

159. De Cockleis.

1. **R**ustici filius affabat cochleas.

2. Cum autem audiret eas stridentas, ait, O pessimi animantes, domibus vestris incensis vos canitis?

*Mor.* Fabula significat, omne iniuste factum, vituperabile.

## 159. Of the Woman, and her Maid.

1. **A** Widow woman being given to work, and having maids, was wont to raise them up by night to their work, by the cocks crow.
2. And these being tired every day with work, thought it best to kill the house-cock, as him that called up their mistress by night.
3. But it befel them, that when this was done, they fell into a greater mischief; for the mistress not knowing the cock's hour, called them up more unseasonably.

Mor. The fable signifieth, that to many men, their own devices are occasions of harm.

## 160. Of the Witch.

1. **A** Woman that was a Witch, promising to withhold Gods wrath, went on to do many things, and to make a gain thereby.
  2. Some therefore accused her of impiety, and convicted her, and had her along, after she was condemned to death.
  3. But one seeing her to be had along, said, Thou which promisedst to avert Gods wrath, how couldst thou not be able to alter mens purposes?
- Mor. The fable signifieth, that many men promising great matters, are not able to do the least.

## 161. Of the Husbandman.

1. **A** Husbandman, as he digged, found gold; therefore he crowned the earth every day, as having received a good turn from it.
  2. But fortune standing by him, said, Ho, you sir, why do you attribute my gifts to the earth, which I gave thee, to enrich thee?
  3. For if time should alter, and this gold of thine should go into other hands, I know you will blame me fortune.
- Mor. This tale signifieth, that one ought to acknowledge his benefactor, and to give him thanks.

## 162. Of the Travellers.

1. **T**Wo men went a Journey together; and when one had found a hatchet, the other, that had not found it, advised him that he should not say, I have found; but, We have found.
  2. A little while after, when they which had lost the hatchet, made after them, he that had it, said, as they pursued them, to him that went along with him, We are undone.
  2. But he said, Say, I am undone, not, We are undone; for even then, when thou foundest the hatchet, thou saidest, I have found, not, We have found.
- Mor. The fable signifieth, that they that have not been sharers of our prosperity, will not be fast friends in our adversity.

159. *De Muliere, & Ancillâ.*

1. **M**ulier vidua operosa ancillas habens; has solebat noctu excitare ad opera, ad gallorum cantus.

2. His verò assidue defatigatis labore, visum est oportere domesticum occidere gallum, tanquàm illum qui noctu excitaret heram.

3. Evenit autem ipsi, hoc facto, ut in graviora inciderint mala; nam hera ignorans gallorum horam, intemperim eas excitabat.

*Mor.* Fabula significat, plerisque hominibus consilia esse malorum causas.

160. *De Muliere veneficâ.*

1. **M**ulier venefica divinarum irarum propulsiones promittens, multa facere perseverabat, & lucrum inde facere.

2. Quidam igitur accusaverunt eam impietatis; & convicerunt, & damnatam ducebant ad mortem.

3. Videns autem quidam eam duci, ait; Tu quæ iras deorum avertere promittebas, quomodo neque hominum consilium mutare potuisti?

*Mor.* Fabula significat, multos magna promittentes, nè parva quidem facere posse.

161. *De Agricola.*

1. **A**gricola quidam fodiendo, aurum reperit; quotidie igitur terram ut ab ea beneficio affectus, coronabat.

2. Huic autem Fortuna adstans, inquit, Heus tu, cur terra mea munera attribuis, quæ ego tibi dedi ditatura te?

3. Nam si tempus immutetur, & in alias manus hoc tuum aurum eat, scio te tunc me fortunam accusaturum.

*Mor.* Fabula significat, oportere benefactorem cognoscere, atque huic gratiam referre.

162. *De Viatoribus.*

1. **D**uo quidam una iter faciebant, & cum alter securim reperisset, alter, qui non invenit admonerat ipsum, nè diceret Inveni, sed Invenimus.

2. Paulò post autem cum aggrederentur ipsos, qui securim perdiderant, qui eam habebat, persequentibus illis, ei qui unà iter faciebat, dixit, Periiimus.

3. Hic autem ait; Perii dic, non Periiimus; etenim etiam tunc, cum securim invenisti, Inveni dixisti, non, Invenimus.

*Mor.* Fabula significat, qui non fuerunt participes felicitatem, neque in calamitatibus firmus esse amicos.



## 163. Of the two Frogs.

1. **T**WO Frogs lived near to one another; but they fed, the one in a deep pond and far from the way; the other in the way, having little water.

2. Now when that which was in the pond advised the other, that she would remove to her, that she might feed more safely, she did not do as she advised her, saying That she, being used to that place, was mightily taken with it; until it fell out, that a waggon passing that way, crushed her all to mash.

Mor. The fable signifieth, that even men that attempt small matters, will rather die, than change for the better.

## 164. Of the Bee-Master.

**O** Negoing into a Bee-garden, when the Master was away, stole the honey-combs.

2. But as soon as he, when he came again, saw the hives empty, he stood and searched what was in them.

3. But the bees returning from feeding, as soon as they found him stung him, and used him very badly.

4. And he said unto them, O ye base living creatures, do you let him go without any hurt, that stole your combs, and do ye sting me, that am busie about your good?

Mor. The fable signifieth, that some men through their ignorance, do not beware of their enemies, but resist their friends, as they that go about to betray them.

## 165. Of the Kings-fisher.

1. **A** Kings-fisher is a solitary bird, that always lives in the Sea: it is said, that she to avoid mens catching her, doth build in rocks near the sea.

2. But once being about to breed, she made her nest.

3. And when she went out to feed, it happened that the sea being stirred by a great wind, was lifted above her nest; and when it was drowned, destroyed her young ones.

4. And she returning, when she knew the matter, said, Wo is me, poor wretch, who avoiding the land as treacherous, have fled to this, which is far more unfaithful to me.

Mor. The fable signifieth, that some men in avoiding their enemies, have ignorantly light upon friends, that are far worse than enemies.

## 166. Of the Fisherman.

1. **A** Fisherman fished in a River.

2. And when he had cast out his nets, and encompassed the stream on both sides, and tyed a stone to the rope, he plunged the water, that the fish avoiding him, might fall into his net unawares.

3. Now when one of them that dwelt near the place saw him do that, he chid him, because he muddied the river, and did not suffer him to drink clear water.

4. And he answered, But unless the river be thus muddied, I must starve for hunger.

Mor. The fable signifieth, that Governours of Cities then get most, when they have drawn the Countries into sidings.

163. *De Ranis duabus.*

**D**Uz ranæ vicine sibi erant; pascebantur autem altera in profundo stagno, & præcul à via; altera in viâ, parum aquæ habens.

2. Verùm cùm quæ in stagno erat alterum admoneret, ut ad se migraret, ut maiore cibo frueretur; illa non paruit, dicens, *Firmissime se tenere iuxta loci consuetudine; quousque obtigit, currum prætercuntem ipsam constringere.*

*Mor.* Fabula significat, homines quoque parva aggredientes citius mori, quam mutantur in melius.

164. *De Apiario.*

**I**N mellarium ingressus quidam, domino absente, favum abstulit.

2. Hic autem reversus, ut alveolos vidit inanes; *stans quod in bis erat perscrutabatur.*

3. Apes autem à pastu redeuntes, ut deprehenderunt ipsum, aculeis percutiebant, *pestimèque irastabant.*

4. Hic autem ad eas, O pessimæ animantes, furatum vestros favos illatum dimisistis, me verò *sa-agentem vestri percutitis?*

*Mor.* Fabula significat, sic homines quosdam ob ignorantiam inimicos non cavere, amicos autem ut insidiatores repellere.

165. *De Alcedine.*

**A**lcedo, avis est solitaria, *semper in mari vitam degens*; hanc dicitur hominum venationes caventem, in scopulis maritimis nidificare.

2. Cæterum aliquando paritura, *nidus fecit.*

3. Egredia autem eâ ad pabulum, accidit mare à vehementi concitatum vento, elevari supra nidum, atque hoc submerso, pullos perdere.

4. Hæc vero reversa, re cognita ait; Me miseram, quæ terram ut insidiatricem cavens, ad hoc confugi, quod mihi longè est insidius.

*Mor.* Fabula significat, homines quosdam etiam ab inimicis cavendo, ignaros in multo graviores inimicos incidere.

166. *De Piscatore.*

**P**iscator in fluvio quodam piscabatur.

2. *Extensis autem retibus, & fluxu comprehenso utrumque, funi alligato lapide aquam verberabat, ut pisces fugientes incautè in retia inciderent.*

3. Cùm quidam verò ex iis, qui circa locum habitabant, id facere videret increpabat, quòd fluvium turbaret, & claram aquam non sineret hibere.

4. Et is respondit, *Sed nisi sic fluvius perturbetur, me oportebit esurientem, mori.*

*Mor.* Fabula significat, civitatum etiam rectores tum maxime quæstum facere, cùm patrias in seditionem induxerint.

## 167. Of the Ape, and the Dolphin.

1. **W**hen it was in fashion for sailors to carry little pretty dogs and apes with them, to make them merry as they sailed, one had an ape with him.
  2. And when they came to Sunium, a Cape of Attica, it happened, that there was a great tempest; and when the ship was overwhelmed, and every man swam, the ape also swam.
  3. A dolphin having espied him, and supposing it was a man, stept out of his way, and bare him up, and carried him to land.
  4. And as he was in Pyræum, a road for ships belonging to Athens, he asked the ape, whether he was an Athenian born.
  5. And when he said, He was, and that he was come of noble parents there, he asked him, whether he knew Pyræum too?
  6. Now the ape supposing him to speak of a man, said, That he was both a very great friend, and a familiar acquaintance of his.
  7. But the Dolphin being vexed with such a great lye, ducked him under the water, and killed him.
- Mor. The fable is against men, that are ignorant of the truth, and think they can deceive others.

## 168. Of the Flies.

1. **W**hen honey was spilt in a cellar, the Flies flew to it, and ate it up.
  2. And when their feet was fast in it, they could not stir away.
  3. And when they were ready to be drowned, they said, Woe is us, poor wretches, because we die for a little food.
- Mor. The fable signifieth, that gluttony is the cause of many mischiefs to many men.

## 169. Of Mercury, and the Statuary.

1. **M**ercury being desirous to know, how much men respected him, went into a statue-maker's house, being transformed into a man; and, when he saw the statue of Jupiter, he asked, what one might buy it for?
  2. And when the man said, For a groat; he smiled, and said, For how much may one buy Juno's?
  3. And when he said, For more; having espied his one statue also, and thinking that, forasmuch as he was the messenger of the Gods, and gainful, men made very great account of him; he asked concerning himself.
  4. And the statuary said, If you will buy these, I will give you this too into the bargain.
- Mor. The fable is against a bragging fellow, that is of no account with other men.

## 170. Of Mercury, and Tiresias.

1. **M**ercury being desirous to understand, whether Tiresias's foretelling was true or no, after he had stolln his cows out of the country, came to him into the city, being made like a man, and lodged with him.

167. *De Simio, & Delphine.*

1. **M**Oris cum esset navigantibus, Melitenses catulos, & simios adducere in solamen navigationis, quidam habebat secum simium.
2. Cum autem pervenissent ad *Sumium*, *Auicæ* promontorium, tempestatem vehementem fieri contigit; navi autem eversa, & omnibus nautantibus, natabat & simius.
3. Delphis quispiam ipsum conspicatus, & hominem esse ratus, digressus levabat, ad terram perferens.
4. Ut verò in *Pyrao* fuit *Atheniensium navali*, rogavit simium an genere esset Atheniensis.
5. Cum autem hic diceret, & claris hic esse parentibus, rogavit, an & *Pyraeum* sciret.
6. Ratus autem simius de homine eum dicere, ait, Et valde amicum esse ei, & familiarem.
7. At delphis tanto mendacio indignatus, submergens ipsum occidit.

*Mor.* Fabula in viros, qui veritatem ignorantes, existimant se decipere.

168. *De Muscis.*

1. **I**N cellâ quâdam melle effuso, muscæ advolantes comedebant.
2. Implicitis autem earum pedibus, evolare non poterant.
3. Cum verò suffocarentur, dicebant, Miseræ nos, quia ob modicum cibum perimus.

*Mor.* Fabula significat, multisgulam multorum malorum esse causam.

168. *De Mercurio, & Statuario.*

1. **M**ercurius scire volens, quanti apud homines esset, ivit in statuarii domum transformatus in hominem, & visâ statuâ *Jovis*, rogabat, quanti quis ipsam emere posset?
2. Hic autem cum dixisset, *Drachmâ*, risit; & quanti *Junonis*? ait.
3. Cum dixisset, *Pluris*; visâ & suâ ipsius statuâ, ac opinatus cum nuncius sit deorum, & lucrosus, maximam de se apud homines haberi rationem, rogavit de se.
4. Statuarius verò ait; Si hasce emeris, & hanc additamentum do.

*Mor.* Fabula in virum gloriosum, qui nullius apud alios est pretii.

169. *De Mercurio, & Tiresia.*

1. **M**ercurius volens *Tiresiæ* vaticinium, an verum esset cognoscere; furatus ipsius boves ex rure, venit ad ipsum in urbem, simillis factus homini, & ad ipsum divertit.

2. Now when Tiresias had news that his cows were lost, he took Mercury with him, and went out, being to consider some sooth-sayings by birds, concerning the thief.

3. And he bids him tell him, what bird he saw.

4. Now Mercury said, That he first saw an eagle flying, from the left hand towards the right.

5. When Tiresias said, This was nothing to him, he saw a crow next sitting upon a tree, and told the wizard, that she looked sometimes upward, and sometimes stooped towards the earth.

6. And he, after he had understood the matter, said, But this crow swears both by heaven and earth, that I shall receive my cows again, if thou wilt.

Mor. Any one may use this speech to a thievish fellow.

### 170. Of the Dogs.

1. A Man having two dogs, taught the one to hunt, and the other to keep the house.

2. But, if at any time the hound got anything, that which kept the house, was sharer with him of his supper.

3. And when the hound took it ill, and objected to him, That himself took pains every day, and that he, that did nothing, was maintained by his labours: he answered;

4. Do not blame me, but my Master, who hath not taught me to labour, but to devour others labours.

Mor. The fable signifieth, that young men that know nothing, are not to be blamed, seeing their parents brought them up so.

### 171. Of the Husband, and the Wife.

1. One having a wife, which could abide none of his household, would know, whether she was so affected towards those of her fathers household.

2. Wherefore he sent her with a fair pretence to her father.

3. But within a few daies after, when she was come back again, he asked her, how she behaved herself towards them.

4. And when she said, The herdsmen and the shepherds looked scurvily upon me: he said to her;

5. But, O wife, if thou dislike them, that drive out their flocks in a morning, and come back again late at even, what can you look for from them, with whom you are all the day long?

Mor. The fable signifieth, that thus great matters are many times discovered by small and uncertain things by those that are certain.

### 172. Of the Goat, and the Wolf.

1. A Kid being left by the flock, when the Wolf pursued it, turned toward him, and said;

2. Bonum autem amissione renunciata Tiresia, ille assumpto Mercurio exivit, augurium aliquid de fure consideraturus.
  3. Et huic jubet dicere sibi, quamnam avem videret.
  4. Mercurium autem primo vidisse aquilam, à sinistris ad dextram volantem, dixit;
  5. Hic non ad se id esse cum dixisset; secundo, cornicem super arbore quadam sedentem vidit, & modo superius aspicientem, modò ad terram declinatam, vati refert.
  6. Et is, recognita, ait; Sed hæc cornix jurat & cælum & terram, si tu velis, meas me recepturum boves.
- Mor. Hoc sermone uti quissiam poterit adversus virum futacem.

## 170. De Canibus.

1. **H**Abens quidam duos canes, alterum venari docuit, alterum domum servare.
  2. Cæterum si quando venaticus caperet aliquid, qui domum custodiebat, particeps unà cum eo erat coenæ.
  3. Egrè ferente autem venatico, & illi obijciente, quòd ipse quotidie laboraret, ille nihil faciens suis nutriretur laboribus: respondens ipse ait;
  4. Non me sed herum reprehende, qui non laborare me docuit, sed labores alienos comesse.
- Mor. Fabula significat, adulescentes, quòd nihil sciunt, non esse reprehendendos, cum eos parentes sic educaverunt.

## 171. De Marito, &amp; Uxore.

1. **H**Abens quidam uxorem, quæ domesticis omnibus inimica erat, voluit scire an erga paternos domesticos ita afficeretur.
  2. Quapropter cum rationabili pretextu ad suum patrem ipsam misit.
  3. Paucis verò post diebus eà reversa, rogavit quomodo adversus illos habuisset.
  4. Hæc verò cum dixisset, Bubulci & pastores me suspectabant; ad eam ait;
  5. Sed, ò uxor, si eos odisti qui manè greges agunt, serò autem redeunt, quid sperare oportet in iis, quibuscum toto conversaris die?
- Mor. Fabula significat, sic sepe ex parvis magna, & ex manifestis incerta cognosci.

## 172. De Hædo, &amp; Lupo.

1. **H**Oedus derelictus à grege, persequente Lupo, conversus ad eum, dixit;

2. O wolf, because I believe I am like to be thy meat, that I may die merrily, do thou pipe first, that I may dance.

3. Now when the wolf piped, and the kid danced, the dogs, after they heard, run after the wolf.

4. He turning to the kid, said, I am rightly served in these things; for it did not bebove me to play the piper, seeing I am a cook.

Mor. The fable signifieth, that they that neglect those things, which they are by nature fit for, and strive to exercise those things, which belong to others, do fall into misfortunes.

### 173. Of the Crab, and the Fox.

1. **A**FTER a Crab-fish had got up out of the Sea, he fed in a certain place.  
2. Assign as a hungry fox saw him, he came to him, and carried him away.

3. And he, when he was to be eaten, said; But, I am rightly served, who, when I am a sea-crab, would needs be a land-crab.

Mor. The fable signifieth, that men, who leaving their own employments, undertake those things which do not agree with them, are deservedly unfortunate.

### 174. Of the Harper.

1. **A** Bungling Harper singing in a house, pargetted over with lime, as he used to do familiarly, and his voice echoing from over against him, upon himself, was thought to have a very pleasant voice.

2. And being proud of this, he thought, that he ought also to adventure himself upon the theatre.

3. But when he went to shew himself, and sang very badly, they hissed him out, and stoned him away.

Mor. The fable sheweth, that some Rhetoricians thus, that in the schools seem to be some body, when they betake themselves to publick affairs, are nothing worth.

### 175. Of the Thieves.

1. **T**HIEVES that went into a house, found nothing but a cock; and when they had taken him, they went away.

2. When he was to be killed by them, he intreated them to let him go, saying, that he did men good on the night-time, by calling them up to their work.

3. But they said, Thou shalt the rather be killed for this; for, by calling them up, thou dost not suffer us to sleep.

Mor. The fable signifieth, that those things are most of all against naughty actions, which do honest men most good.

2. O lupo, quoniam credo me tuum cibum futurum, *ne injucunde moriar, cane tibia primum, ut saltem.*
3. Lupo autem canente tibiâ, atque hædo saltante, canes cùm audivissent, lupum persecuti sunt.
4. Hic conversus hædo inquit, *Merito hæc mihi sunt; oportebat enim me, coquus cùm sim, tibicinem non agere.*

*Mor.* Fabula significat, qui ea quibus natura apti sunt, negligunt, quæ verò aliorum sunt exercere conantur, in infortunio incidere.

173. *De Cancro, & Vulpe.*

1. **C**ancer è mari cùm ascendisset, in loco quodam pascébatur.
2. Vulpes esuriens ut vidit, accessit, ac eum rapuit.
3. Ille devorandus, ait; Sed ego condigna patior, qui marinus cùm sim, tergestris esse volui.

*Mor.* Fabula significat, homines etiam qui propriis derelictis exercitiis, ut, quæ nihil conveniunt, aggrediantur, merito infortunatos esse.

174. *De Citbarado.*

1. **C**itbaradus rudis, in domo calce incrustata, familiariter ut solebat canens, & contra resonante in se voce, existimabatur valde canorus esse.
2. Verùm elatus super hoc cogitavit, & theatro sese committere oportere.
3. Profectus verò ad se ostendendum, cùm male admodum caneret, lapidibus ipsum explosum abigerunt.

*Mor.* Fabula significat, sic ex Rhetoribus quosdam, qui in scholis videntur esse aliqui, cùm ad res publicas se conferunt, nullum præstare esse.

175. *De Furibus.*

1. **F**ures in domum quandam ingressi nihil invenerunt, nisi gallum, atque hoc capto abierunt.
2. Hic ab eis occidendus rogabat, ut se dimitterent, dicens uillem esse hominibus noctu, eos ad opera excitando.
3. Hi verò dixerunt, Sed propter hoc tantò magis occideris; illos enim excitando, furari nos non finis.

Fabula significat, ea maxime pravis esse adversa, quæ bonis sunt beneficia.



176. *Of the Crow, and the Raven.*

1. **A** Crow envying a Raven, because she foretold men things by way of augury, and was therefore believed, as foretelling things to come; when she had espied some travellers passing by, she went into a tree, and stood, and croaked very much.

2. And when they had turned about at the noise, and wondered, after they understood the matter, one said;

3. O Sirs, let us be gone hence, for it is a crow that croaked, and she hath no skill in divination.

Mor. The fable signifieth, that just on this manner also, men that strive with their betters, besides that they come not near them to match them, are worthy too to be laughed at.

177. *Of the Crow, and the Dog.*

1. **A** Crow sacrificing to Minerva, invited a Dog to his good cheer.

2. But he said to her, Why dost thou spend thy sacrifices in vain?

3. For the goddess so hateth thee, that she hath taken away credit from those auguries, which are properly belonging to thee.

4. To whom the crow said, I do the rather sacrifice to her, because of that; that she may be friends with me.

Mor. The fable signifieth, That many men are not afraid to do courtesies to their enemies for lucre sake.

178. *Of the Raven, and the Serpent.*

1. **A** Raven wanting meat, as soon as she saw a Serpent sleeping in a sunny place, snatch'd him up as she flew.

2. When he had turned himself, and bitten her, the raven being ready to die, said;

3. Wo is me, poor wretch, who have found such a commodity, that I am even undone by it.

Mor. The fable is against a man, that for finding of a treasure adventu-  
reth his life.

179. *Of the Jack-daw, and the Pidgeon.*

1. **A** Jack-daw, when she saw Pidgeons well fed in a Pidgeon-house, made herself white, and went, that she might be partaker of the same meat.

2. And they, as long as she held her peace, thinking she had been a Pidgeon, let her alone; but when once, having forgot her self, she chattered, then her nature being discovered, they pecked her away.

3. And she being deprived of that meat, came again to the Jack-daws: and they, when they knew her not, because of her colour, beat her away from their meat; so that being desirous of two things, she obtained neither.

176. *De Cornice, & Corvo.*

1. **C**ornix corvo invidens, quòd is per auguria hominibus vaticinaretur, ob idque crederetur uti futura prædicens, conspicata viatores quosdam prætereuntes, ivit super arborem quandam, stansque valde crocitavit.

2. Illis verò ad vocem converfis & admiratis, re cognita, quidam inquit :

3. Abeamus heus nos, cornix enim est, quæ crocitavit, & augurium non habet.

*Mor.* Fabula significat, eodem modo & homines præstantioribus certantes, præterquam quod non ad æqua perveniunt, risu quoque dignos esse.

177. *De Cornice, & Cane.*

1. **C**ornix Minervæ sacrificans, canem invitavit ad epulas.

2. Ille verò ad eam dixit, Quid frustra sacrificia absumis?

3. Dea enim adeò te odit, ut ex petularibus quoque tibi auguriis idem sustulerit.

4. Cui cornix, Ob id magis et sacrifico, & reconcilietur mihi.

*Mor.* Fabula significat, plerosque ob lucrum non vereri inimicos beneficiis prosequi.

178. *De Corvo, & Serpente.*

1. **C**orvus cibi indigens, ut serpentem in aprico quodam loco dormientem vidit, hunc devolando rapuit.

2. Hic cum se vertisset, atque momordisset ipsum, corvus moriturus dixit :

3. Me miserum, qui tale reperi lucrum, ex quo etiam pereor.

*Mor.* Fabula in virum, qui ob thesaurorum inventionem de salute periclitatur.

179. *De Monedula, & Columbæ.*

1. **M**onedula in columbaris quodam, columbis visis bene nutritis, decubavit sese, ivitque, ut ipsa eodem cibo impertiretur.

2. Hæ verò, donec tacebat, ratæ eam esse columbam, admisērunt; sed cum aliquando oblita vocem emisisset, tunc ejus cognita naturâ, expulerunt percutiendo.

3. Eaque privata eo cibo, rediit ad monedulas rursùm; & illæ, ob colorem, cum ipsam non noscerent, à suo cibo abegerunt, ut duorum appetens, neutro potiretur.

*Mor.* The fable signifieth, that it becometh us to be content with our own things, considering that covetousness, besides that it doth not at all advantage one, doth oftentimes bereave him of the goods which he hath.

## 180. Of the Jack-daw.

1. **W**Hen one had caught a Jack-daw, and tied her foot with a thread, he gave it to his son.
2. She not enduring to live amongst men, when she had got liberty a little, fled away, and betook her self to her nest.
3. But when the string was hankled about the boughs, she being not able to flee away, said with her self, as soon as she was ready to die;
4. *Wo is me, poor wretch, who not enduring servitude with men, have unawares deprived my self of my life.*

*Mor.* The fable signifieth, that some men sometimes, when they strive to free themselves from mean perils, do fall into greater.

## 181. Of Mercury.

1. **J**upiter bad Mercury, that he should compound the Receipt of a lie, for all tradesmen.
2. He, after it was brayed, and made even according to weight, tempered for every one alike.
3. And when after none but the Taylor was left, there remained a great deal of the physick in the mortar, he took all the mortar, and tempered it for him; and hence it came to pass, that all tradesmen lie so, and Taylors most of all.

*Mor.* The fable is against lying tradesmen.

## 182. Of Jupiter.

1. **J**upiter, after he had formed men, put all the affections into them, only he forgot to put in Shame.
2. Wherefore not having a way whereby to bring it in, he bad it to go in, through the throng.
3. But it, taking it in snuff at the first, refused; and when he pressed the more upon it, it said, Truly I will go in on this condition, if Love may not go in; but, if it come in, I will go out as soon as I can.
4. Hereupon it came to pass, that all whores are shameless.

*Mor.* The fable signifieth, that they that are in love are shameless.

## 183. Of Jupiter.

1. **W**hen Jupiter made a wedding, he feasted all the living creatures, and when the Tortoise only came late, he wondered at the reason of her slowness, and asked her, Why she did not come to the feast?

2. *When*

*Mor.* Fabula significat, oportere & nos nostris contentos esse, considerantes *avaritiam*, præterquam quod nihil juxet, auferre sepe & que adsum bona.

180. *De Monedula.*

1. **M**onedulam cum quis cepisset, & pedem alligasset filo, suo tradidit filio.

2. Hæc non ferenda vitium inter homines, ubi parumper libertatem nescio est, fuit, in suumque nidum se contulit.

3. *Circumvoluto* verò ramis *vinculo*, evolare haud valens, quum moritura esset secum loquebatur;

4. Me miserum, quæ apud homines non ferendo servitutem, incame mea vita privavi.

*Mor.* Fabula significat, nonnunquam quosdam, cum se à mediocribus student periculis liberare, in majora incidere.

181. *De Mercurio.*

1. **J**upiter Mercurio jussit, ut artificibus omnibus mendacii Medicamentum misceret.

2. Hic, eo trito, & ad mensuram facto, ex æquo singulis miscet.

3. Cum verò solo relicto futore, multum superesset medicamenti, totum acceptum mortarium ei miscuit; atque hanc contigit artifices omnes mentiri, maxime vero omnium Sutores.

*Mor.* Fabula in mendaces artifices.

182. *De Jove.*

1. **J**upiter, formatis hominibus, omnis illis affectus indidit; solam inducere Pudorem oblitus est.

2. Quapropter non habens undenam ipsum introduceret, per turbam ingredi, eum jussit.

3. Hic verò primum indigne ferens, contra dicebat; vehementius verò eo instante, ait; Sed ego sanè his ingredior patris, si Amor non ingreditur; sin ingreditur, ipse exibo quam primum.

4. Ex hoc sanè evenit, omnia Scorta invereconda esse.

*Mor.* Fabula significat, captos amore inverecondos esse.

183. *De Jove.*

1. **J**upiter nuptias celebrans, omnia animalia convivio excipiebat; solam autem testudinem tardè profectâ, admirans causam tarditatis, rogavit eam, quamobrem ipsa ad cœnam non accesserat?

2. When she said, I love my house, my house is best, he was angry at her and condemned her to bear her house about, like a porter.

Mor. The fable signifieth, That many men choose rather to live sparingly by themselves, than deliciously with others.

#### 184. Of the Wolf, and the Sheep.

1. A Wolf being bitten by the dogs, and being very sore, lay solitary.  
2. And when he wanted meat, he saw a sheep, and intreated her, that she would fetch him some drink out of a river that ran by; for, saith he, if thou wilt but give me some drink, I shall find my self some meat.

3. But she, after she apprehended the matter, said, But, if I give thee drink, thou wilt make use of me as thy meat.

Mor. The fable is against a mischievous man, that goeth about to catch others by his hypocritic.

#### 185. Of the Hares.

1. The Hares once making war with the Eagles, called the Foxes to help them.

2. But they said, We would aid you, but that we know who you are, and with whom ye fight.

Mor. The fable signifieth, that they that strive with their betters, neglect their own welfare.

#### 186. Of the Pismire.

1. That which is now a Pismire, was once a man; and he minding his husbandry every day, was not content with his own labours, but stole his neighbours fruit also.

2. Now Jupiter, being vexed at his covetousness, changed him into this living creature, which is called a pismire.

3. But when he had changed his shape, he did not change his affection; for, even until now, he, going about the plowed fields, filcheth other folks labours, and layeth them up for himself.

Mor. The fable signifieth, that they that are naught by nature, though they very much alter their shape, do not alter their manners.

#### 187. Of the Bat, and the Weasel.

1. When the Bat fell on the ground, a Weasel caught her; and when she was to be killed, she begged quarter.

2. And when the Weasel said, she could not let her go, because she was naturally an enemy to all birds; she said, That she was not a bird, but a mouse; and so she was let go.

2. Cùm hæc dixisset, *Domus chara, domus optima*; iratus ipsi, damnavit, ut *domum bajulans circumferret*.

*Mor.* Fabula significat, pleròsque homines eligere parce potius apud se vivere, quam apud alios laete.

## 184. De Lupo, &amp; Ove.

1. **L** Upus à canibus morsus, & malè affectus, abjectum jacebat.  
2. Cibi verò indigens, visâ ove, rogabat ut potum ex præterfluente flumine sibi afferret; Si enim tu mihi, inquit, dederis potum, ego cibum mihi ipsi inveniam.

3. Illa, re cognitâ ait, Sed, si ego potum do tibi, tu ut cibo me uteris.

*Mor.* Fabula in virum maleficum, per simulationem insidiantem.

## 185. De Leporibus.

1. **L** Epores olim belligerantes cum aquilis, invocaverunt in auxilium vulpeni.  
2. Hæ autem dixerunt, Vobis auxiliaremur, nisi sciremus qui vos estis, & cum quibus præliamini.

*Mor.* Fabula significat; eos, qui cum præstantioribus certant suam salutem contemnere.

## 186. De Formicâ.

1. **Q**uæ nunc formica homo olim fuit; hic agricultura assidue incumbens, non erat propriis laboribus contentus, sed & vicinorum fructus surripiebat.

2. Jupiter autem indignatus hujus avaritiâ, transmutavit eum in hoc animal, quæ Formica appellatur.

3. Verùm cùm mutâisset formam, non & affectum mutavit: nam usque nunc, arva circumeundo, aliorum labores surripit, & sibi recondit.

*Mor.* Fabula significat, naturam pravos, etsi maxime speciem transmutaverint, mores non mutare.

## 187. De Vespertione, &amp; Mustelâ.

1. **V**espertilio in terram cùm cecidisset, à mustelâ capta est; & cùm occidenda foret, pro salute rogabat.

2. Hæc verò dicente, non posse ipsam dimittere, quòd naturâ volucris omnibus inimica foret, ait, Non avem sed murem esse, & sic dimissa est.

3. Afterwards also when she had fallen down again, and was caught by another weasel, she intreated that she might not be worried.

4. And when this weasel said, that she was an enemy to all mice; she said, I am not a mouse, but a bat; and so she was let go again: And thus it came to pass, that having changed her name twice, she got quarter.

Mor. The fable signifieth, that we ought not alwaies to stand in the same things, considering, that they that are changed according to the times, do for the most part avoid danger.

### 188. Of the Travellers.

1. **P**assengers travelling by the sea side, went into a cave, and there seeing loppings of trees floating a great way off, they thought it had been a great ship, wherefore they waited, as if she had been ready to land.

2. But when the rice were brought nearer by the wind, they did not think they saw a ship any more, but a boat.

3. And when they were brought to them, when they saw they were rice, they said one to another, How did we, to no purpose, wait for that which is nothing?

Mor. The fable signifieth, that some men, who on a sudden seem to be terrible, are found to be of no worth, when they come to try them.

### 189. Of the wild Ass.

1. **A** Wild Ass having seen a tame Ass in a Sun-shine place, went to him, and said, He was happy, both in the plight of his body, and the getting of his meat.

2. But afterwards, when he saw him bearing burdens, and the Ass-driver following behind him, and beating him with sticks, he said:

3. But I shall no more think thee happy; for I see, that thou hast not thy felicity, without great miseries.

Mor. The fable signifieth, that those gains are not to be envied, which dangers and miseries attend.

### 190. Of the Asses.

1. **T**he Asses once sent ambassadors to Jupiter, to beg releasment from their labors, because they bare burdens every day, and were tired.

2. And he being desirous to shew them, that it could not be, said, That they should be then freed from their labours, when they had pissed a flood.

3. But they, thinking that he spake true, ever since then, and till now, where they see the stale of other asses, stand there round about it, and piss.

Mor. The fable signifieth, that that which is fatal, is incurable with any one.

3. Postremò autem cum iterum cecidisset, & ab aliâ capta mustellâ, voraretur, orabat.

4. Hâc autem dicente, cunctis inimicam esse muribus; hæc, Non mus, sed vespertilio sum, dicebat, & rursus dimissa est; atque ita evenit bis mutato nomine salutem consecutam fuisse.

*Mor.* Fabula significat, neque nos in iisdem semper esse oportere, considerantes eos, qui ad tempus mutantur, plerumque pericula effugere.

188. *De Viatoribus.*

1. **V**iatores secundum litus quoddam iter facientes, iverunt in speluncam quandam, & ibi conspicati *sarmenta* procul natantia, navem esse magnam existimârunt, quamobrem expectaverunt, tanquam appulsura ea esset.

2. Cum verbò à vento lata *sarmenta* propius forent, non navim amplius, sed scapham videre videbantur.

3. Advectis autem illis, cum *sarmenta* esse vidissent, inter se dixerunt, Ut nos igitur frustra quod nihil est, expectabamus?

*Mor.* Fabula significat, nonnullos homines, qui ex improvîso terribiles esse videntur, cum periculum feceris, nullum esse pretii inveniri.

189. *De Asino sylvestri.*

1. **A**sinus sylvestris asino viso domestico in loco quodam aprico, professus ad ipsum, beatum dicebat, & *agrorum* habitudine & cibi perceptione.

2. Deinde verbò cum vidisset eum ferentem onera, & *agros* retro sequentem, & baculis ipsum percutientem, ait:

3. Ast ego non amplius beatum te existimabo; video enim non sine magnis malis habere te felicitatem.

*Mor.* Fabula significat, non esse emulanda *lucra* in quibus insunt pericula & miseria.

190. *De Asinis.*

1. **A**sini olim, propterea quòd assidue onera ferrent, & fatigarentur, legatos miserunt ad *Jovem*, solutionem laborum petentes.

2. Hic autem ostendere ipsis volens, id non fieri posse, ait, Tunc eos liberatum iri laboribus, cum mingendo *fluvium* fecerint.

3. At illi cum verum dicere existimantes, ex illa & nunc usque, ubi aliorum urinam viderint, illic ipsi circumstando mingunt.

*Mor.* Fabula significat, unicuique quod fatale est, incurabile esse.



## 191. Of the Ass, and the Fox:

1. **A**N Ass, being clad in a Lion's skin, went up and down, frighting the other brute beasts.

2. And when he saw a fox, he endeavoured also to affright him.

3. But he (for he hap't to hear his voice) said unto him, Know for certain, that I also had been afraid, but that I heard thee bray.

Mor. The fable signifieth, that some unlearned men, that seem to be some-body to strangers, are confuted by their own talkativeness.

## 192. Of the Ass, and the Frogs:

1. **A**N Ass that carried wood, went through a marshy ground.

2. And having slept, after he fell, and was not able to get up again, he lamented and groaned.

3. Now the frogs that were in the fen, when they heard his groans, said to him:

4. O thou ass, what wouldst thou do, if thou hadst been here so long as we, seeing thou takest on so, because thou hast but fallen a little?

Mor. Any one may use this saying, against a slothful person, who is troubled for any little pains; whereas he undergoes greater with ease.

## 193. Of the Ass, and the Raven.

1. **A**N Ass with a galled back, fed in a meadow ground.

2. And when a Raven lighted upon him, and pecked his sore, the ass brayed, and kicked.

3. But as the Ass-driver stood a good way off, and laughed; a wolf passing by, saw him, and said:

4. Who is us, poor wolves, whom if he do but see, he runneth after; but, he stands and laughs at this ass.

Mor. The fable signifieth, that knavish persons are known, if they do but peep.

## 194. Of the Ass, and the Fox.

1. **A** Wolf and a fox having associated themselves together, went abroad a hunting.

2. And when a lion met them, the fox seeing the danger at hand, went to the lion, and promised, that he would deliver the ass to him, if he would promise him his pardon.

3. Who, when he had said, he would let him escape, he drew on the ass, and made him to fall into certain toils.

4. But the lion seeing, that the ass could not get away, first caught the fox, and

## 191. De Asino, &amp; Vulpe.

1. **A** Sinus indutus pelle leonis vagabatur, reliqua bruta perterrendo.  
 2. Cæterum visâ vulpe, tentavit & hanc portere facere.  
 3. Hæc autem (casu enim ipsius vocem audiverat) ad ipsum ait, Comperitum habeto, quid & ego timuisssem, nisi rudentem audivisssem.

*Mor.* Fabula significat, nonnullos indictos, qui in, qui extra sunt, aliqui esse videntur, ex sua linguacitate redargui.

## 192. De Asino, &amp; Rana.

1. **A** Sinus ligna ferens, pertransibat paludem quandam.  
 2. Lapius autem, ut decidit, nec surgere posset, lamentabatur, ac suspirabat.  
 3. Ranae autem quæ erant in palude, auditis suspiriis;  
 4. Heus, tu, dixerunt, & quid faceres, si tanto hîc tempore, quanto nos, fuisses, cum quâ paululum cecidisti, sic lamenteris?

*Mor.* Hîc sermone uti quispiam poterit in virum segnem, qui ob minimos quosque labores tristatur, cum ipse majoribus facile resistat.

## 193. De Asino, &amp; Corvo.

1. **A** Sinus ulcerato dorso, in prato quodam pascebatur.  
 2. Corvo autem insidente ei, & alius percutiente, asinus rudebat ac saltabat.  
 3. Sed agasone procul stante, ac ridente, lupus præteriens, ipsi vi-  
 dit & dixit:  
 4. Miseri nos, quos si tantum viderit persequitur, huic autem & arridet.

*Mor.* Fabula significat, maleficos homines si tantum appareant, dignosci.

## 194. De Asino, &amp; Vulpe.

1. **A** Sinus & Vulpes, inita inter se societate, exiverunt ad venationem.  
 2. Leo verò, cum occurrisset ipsis, vulpes imminens periculum vi-  
 dens, profecta ad leonem, tradituram ei asinum pollicita est, si sibi impu-  
 nitatem promiserit.  
 3. Qui cum dimissurum eam dixisset, illa, adducto asino, in casses quos-  
 dam ut incideret, fecit.  
 4. Sed leo videns illum fugere minimè posse, primùm vulpem compre-  
 hendit,

so afterwards turned to the Ass.

**Mor.** The fable signifieth, that they that betray their fellows, do oftentimes also undo themselves unawares.

### 195. Of the Hen, and the Swallow.

1. **A** Hen having found a snake's eggs, kept them carefully, and hatched them.
2. But when a Swallow saw her, she said, O thou mad hen, why dost thou cherish these things, which, when they have grown up, will do thee the first injury?

**Mor.** The fable signifieth, that a naughty nature is always ready to do mischief, though it have the greatest courtesies that can be done to it.

### 196. Of the Camel.

1. **W**hen the Camel was first seen, men were afrighted with him, and being astonished at his bigness, ran away.
2. But when in process of time, they understood his gentleness, they adventured so far, as that they went to him.
3. And perceiving a little after, that there was no gall in the beast, they went so much the more scornfully, as to put a bridle on him, and gave him to children to lead.

**Mor.** The fable signifieth, that things that are terrible, become contemptible by custom.

### 197. Of the Serpent.

1. **A** Serpent being trod under foot by many men, complained to Jupiter.
2. And Jupiter said to him, If thou hadst stung him that first trod upon thee, the next would not have adventured to do it.

**Mor.** The Fable signifieth, that they that withstand those that first set upon them, become terrible to others.

### 198. Of the Pidgeon.

1. **A** Pidgeon being thirsty, as soon as she saw a pot of water painted in a place, thinking it was so indeed, and being carried on with a full swoop, dash'd herself against the board, before she was aware, in so much, that her wings being broken, she fell to the ground, and was caught by one of them that came by.

**Mor.** The fable signifieth, that some men, through too much earnestness, setting upon things unadvisedly, undo themselves.

bendit, deinde sic ad asinum versus est.

5. *Mor.* Fabula significat, eos qui sociis insidiantur, sæpe & seipsos nescios perdere.

### 195. De Gallina & Hirundine.

1. **G**allina serpentis ovis inventis, diligenter calefacta excludit.

2. Hirundo autem, cum eam vidisset, ait; demens, quid hæc nutris, quæ cum exereverint, a te prima injuriam ansuicabuntur.

3. *Mor.* Fabula significat, implacabilem esse pravitatem, licet afficiatur maximis beneficiis.

### 196. De Camelo.

1. **C**um primum visus est Camelus, homines perterriti, & magnitudinem admirati fugiebant.

2. Ubi verò precedente tempore cognoverunt ipsius mansuetudinem, confisi sunt eo usque ut eam accederent.

3. At intellecto paulo post, belluæ non inesse bilem, eo contemptius ire ut frana ei imponerent, & pueris agendam traderent.

4. *Mor.* Fabula significat, terribiles res consuetudine contemptibiles fieri.

### 197. De Serpente.

1. **S**erpens à multis hominibus pessundatus, Jovem postulavit.

2. Jupiter autem ad eum dixit, Si, qui prior conculcavit, pupugisset, nequaquam id facere secundus aggressus fuisset.

3. *Mor.* Fabula significat, eos, qui prius invadentibus resistunt, aliis formidolosos fieri.

### 198. De Columba.

1. **C**olumba siti correpta, ut vidit in quodam loco puculum aqua depletum, verum rata, atque multo elata impetu, incia in tabulam offendit; usque adeo, ut & penalis ipsius perfractis in terram decideret, atque à quodam ucurrentium caperetur.

2. *Mor.* Fabula significat, nonnullos homines ob vehementes alacritates inconsulto res aggredientes, injicere se in perniciem.

## 199. Of the Pidgeon and the Crow.

1. **A** Pidgeon being kept in a dove-coat, was proud of his fruitfulness.
2. But a Crow, when she heard her, said, O thou (Pidgeon) forbear to boast of this; for the more thou breedest, the more sorrow thou increasest.
3. Mor. The fable signifieth, that they are the most miserable of all servants, that have many children in their servitude.

## 200. Of the Rich man.

1. **A** Rich man having two daughters, when the one was dead, hired mourning women.
2. And when the other daughter said, How wretched are we, which know not how to lament, to whom the mourning pertaineth; but those that are nothing akin, wailed so very much?
3. Her mother said, Daughter, do not wonder if these take on so, for they do it for monies sake.
4. Mor. The fable signifieth, that some men out of covetousness, are not ashamed to gain by other mens calamities.

## 201. Of the Shepherd.

1. **A** Shepherd, having driven his sheep into a grove of Oaks, laid his coat under an oak, and went up into it, and beat down the acorns.
2. And the sheep, as they ate the acorns, ate up his cloaths too at unawares.
3. But when the shepherd was come down, and saw that which was done.
4. O ye most naughty living Creatures, saith he, ye afford fleeces and cloaths for others, and filch away even my coat from me, which feed you.
5. Mor. The fable signifieth that many men out of madness, doe kindnesses to those that nothing belong to them, and doe mischief to those of their own house.

## 202. Of the Neat-herd.

1. **A** Neat-herd feeding a herd of Cattle, lost a Calf, and looking up and down all the desert, he spent much time in seeking it.
2. When he could find nothing, he vowed to Jupiter, that if he would but shew him the thief which had taken his calf, he would sacrifice a kid to him.
3. But as he went into an oak grove, he found his calf to be devoured by a Lyon.
4. Then trembling, and fore agast, he lifted up his hands towards heaven, and said:
5. O master Jupiter, I promised that I would give thee a kid, if I might find the thief; and now I engage to sacrifice a bull to thee, if I may escape his hands.
6. Mor. The fable is against unfortunate men who whilst they want any thing, pray that they may find it; and when they have found it, seek to be shut of

## 199. De Columba & Cornice.

1. **C**olumba in columbario quodam nutrita, *facunditate superbiebat.*
2. Cornix verò, ea audita, ait, Heus tu, *desine hâc re gloriari*; nam quò plures paris, eò plus mœoris accumulas.
3. Mor. Fabula significat, ex famulis quoque, eos esse infelicissimos, qui in servitute multos filios faciunt.

## 200. De Divite.

1. **D**ives duas habens filias, altera mortua, *præfocos conduxit.*
2. Cum verò altera illa dixisset, Ut nos miseræ, ad quas pertinet luctus, lamentari nescimus? hæ verò *non necessaria* sic vehementer plangunt?
3. Mater ait, nē mirare filia, si hæ ita lamententur, nam *memorum gratia id agunt.*
4. Mor. Fabula significat, nonnullos homines ob avaritiam, non vereri alienis calamitatibus quæstum facere.

## 201. De Pastore.

1. **P**astor actus in quercetum, quoddam vitulum strâ sub quercu veste, ascendit, & *fructum decutiebat.*
2. Oves verò inter edendum glandes, nesciæ & vestes una devorant.
3. At cum pastor descendisset, & *quod erat actum vidit.*
4. O pessima, ait, animalia, vos cæteris vellera ac vestes præbetis, à me verò qui vos nutrio, & vestem furcipis.
4. Mor. Fabula significat, plerumque homines ob dementia cōs qui nihil ad se attinent, beneficio afficere; & in domesticos mala operari.

## 202. De Bubulco.

1. **B**ubulcus armentum taurorum pascens amisit vitulum, lustrando omnem solitudinem, indagando, *moram traxit.*
2. Ubi invenire nihil potuit, precatus est Jovem, si furem, qui vitulum cepit, ostendērit, hœdum in sacrificium oblaturum.
3. ~~3. Taurum proficiens in quercetum quoddam invenit à Leone devorari vitulum.~~
4. Trepidus igitur & perterritus, elevatis manibus suis in cælum, ait.
5. O domine Jupiter, promiseram tibi hœdum me daturum esse, si furem invenirem: nunc taurum tibi recipia sacrificaturum, si huius manus effugero.
6. Mor. Fabula in homines infortunatos, qui dum quippiam amiserint, precantur ut inveniant; cum invenerint, *quærum effugere.*

## 203. Of the Eagle.

1. **A** N Eagle sate upon the Rock, ready to catch a Hare.
2. But one hit her with an Arrow, which went in, o her, but the notch with the feathers stood before her eyes; which when she saw, she said:
3. And this is another grief to me, that I must die by my own feathers.
4. Mor. The fable signifieth, that it is a hard case, when one is endangered by his friends.

## 204. Of the Worm and the Fox.

1. **A** Worm that was hid under the dirt, said to all the living Creatures, I am a Physician, well skilled in physick, such a one as Peon, the Goats Physician.
2. And looke, quoth the Fox, seeing thou curest others, dost thou not cure thy self, being lame?
3. Mor. The fable signifieth, that unless experience be forth-coming all talking is to no purpose.

## 205. Of the Hen that laid golden Eggs.

1. **O**ne having a Hen that laid golden Eggs, supposing that a mass of gold was in her, found her, when she was killed, to be like other hens.
2. This man hoping to find much wealth, was deprived even of that little.
3. Mor. The fable signifieth, that one must be content with what he hath, and avoid unfeatableness.

## 206. Of the Wolf and the old Woman.

1. **A** Hungry Wolf went about, seeking meat.
2. And going to a certain place, he heard a little child crying, and an old woman saying to it, Give over crying, or if not, I will give thee within this hour to the wolf.
3. The wolf therefore thinking, that the old woman spake in earnest, expected till the hour was near spent.
4. But when the evening was come, he heard the old woman again, speaking fair to the child and saying:
5. If the Wolf come hither, we will kill him, child.
6. When he heard these things, the wolf said, as he went, in this Cottage, they say one thing and doe another.
7. Mor. The fable is against men, whose deeds are not answerable to their words.

## 203. De Aquila.

1. **S**uper petra aquila sedebat. *leporem captura.*
2. Hanc autem quidam percussit *sagitta*, quæ intra ipsam ingressa est, sed crena cum pennis ante oculos stabat; quam cum vidisset, aiebat:
3. Et hoc mihi altera *mœstitia*, quod propriis pennis peream.
4. *Mor.* Fabula significat, *durum esse, cum quis a suis pericula patiatur.*

## 204. De Verme &amp; Vulpe.

1. **Q**ui sub cane celabatur vermis, super terram egressus dicebat omnibus animalibus, Medicus sum, *medicaminum doctus, qualis est Paganus deorum medicus.*
2. Et, quomodo, ait vulpes, alios curans, teipsum claudum non curas?
3. *Mor.* Fabula significat, *nisi præsta experientia fuerit, omne verbum inane esse.*

## 205. De Gallina auripara.

1. **G**allinam quis habens ova aurea parientem, ratus intra ipsam *auri massam* inesse, occisam aliis gallinis similem reperit.
2. Hic multum sperans invenire divitiarum, & *exiguus illis privatus est.*
3. *Mor.* Fabula significat, oportere contentum esse presentibus, & fugere *inexplebilitatem.*

## 206. De Lupo &amp; Vetula.

1. **L**upus esuriens circumibat *querendo cibum.*
2. Profectus autem ad locum quendam, audivit lugentem puerulum, eique dicentem anum; *Desine plorare; sin minus, hac hora tradam te lupo.*
3. Ratus igitur lupo serio loqui aniculam, *expectabat ad multam horam.*
4. Sed cum adventisset vespera, audivit rursus anum blandientem puerulo, ac dicentem.
5. Si venerit lupo hoc, interficiemus eum, fili.
6. His auditis lupo *candide* dicebat, in hoc tugurio *aliud dicunt, aliud faciunt.*
7. *Mor.* Fabula quadrat in homines, *quorum facta verbis non respondent.*



207. Of the Gnat and the Lyon. L

1. A Gnat coming to a Lyon, said, I am neither affraid of thee, neither art thou stronger than I.
2. Dost thou think that I have less strength, because thou rendest with thy paws, and bitest with thy teeth?
3. This a woman can doe, that fighteth with a man.
4. But I am far stronger than thee.
5. And, if thou wilt, let us come to the fight.
6. And when she had sounded the Trumpet, the gnat stuck upon him, biting his smooth cheeks about his nostrills.
7. Now the Lyon rare himself with his own paws, till he was vexed.
8. But the gnat, when she had overcome the Lyon, after she had sounded her Trumpet, and sung a song of triumph, flew away.
9. But when she was to be devoured, being entangled in a spiders web, she lamented, that she having fought with the strongest, should be killed by a Spider, a mean kind of living Creature.
10. Mor. The fable is against those, that vanquish great ones, and are vanquished by little ones.

THE END.

## 207. De Culice &amp; Leone.

in 7m

1. Culex accedens ad leonem ait, Neque timeo te, neque fortior me tu es.
  2. Minus mihi adesse virum ideo existimas, quod laceris unguibus, & dentibus mordeas.
  3. Hoc & femina cum viro pugnans facit.
  4. Ego verò longè sum te fortior.
  5. Si vero vis, veniamus ad pugnam.
  6. Et cum tuba cecinisset, culex inhaerit, mordens curia nares ipsius levis genas.
  7. Leo autem propriis unguibus dilaniavit scipsum, donec indignatus est.
  8. Culex autem, victo leone, cum sonuisset tuba, & epiniciu[m] cecinisset, evolvit.
  9. Araneæ vero vinculo simplicitas cum devoraretur, lamentabatur, quod cum maximis pugnant vili animali aranea occideretur.
- I. C. Mor. Fabula in eo, qui prosterunt magnos, & à parvis prosterantur.

FINIS.

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